

JAIMINI BHARATA

A CELEBRATED

CANARESE POEM.

WITH

TRANSLATION AND NOTES

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WESLEYAN MISSIONARY.

Chapters I. to XI.

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జీ య మ 'ని భా ర తి వ్ర.

మోదలనే సంది.

ప్రేవధువినంబకఁజకొరకంపొరేయేభక
తావళియెప్పత్కముదకొరకంబిరియేజగ
తీవలయదమలసాభాగ్యరత్నాకరంబేజి-నిమ్మేరేవరియే |
అవగంసరసకరుణామృతదకలేగళం
తీవిచేనేనగేయపేళ్ళదింగళంపసరినవ
చేవపురనిలయలక్ష్మీరమణనాన్యజంధ్రానందనమగేయతీ ||౧||
పావనతులారూపమందాదికేసేవ
పావనతరస్వరూపంనారదాదిముని
పావనతపాదపంకేరుదద్వంద్వనిందుకలవతంసముమేయా |

TRANSLATION.

Vers. 1. May the moon-face¹ of Vishnu of Dévapura², always suffused by moonlight-smile full of delightful favour-ambrosial rays³,—at which the Chakóra eye of Lakshmi is enraptured⁴, the lotus-bud heart of the devout expands⁵, and the sea of the world's pure happiness rises and overflows its bounds⁶,—give us joy.

2. May he whose spotless form shines adorned with the unrivalled serpent-ornament,—at whose lotus-feet Nárada and all the Munis bow,—whose head-jewel is the moon,—who fulfils

Note 1. A very common figure in Hindu poetry. Women are often distinguished as the moon-faced ones.

2. i. e. as worshipped at Dévapura, where the descendants of the poet still reside.

3. Properly digits; of which the Hindus reckon sixteen. The moon is the repository of the ambrosia of the gods. Its waning is caused by their drinking the ambrosia, which preserves their immortality, and which is replenished by the sun during the fortnight of its waxing.

4. Or nourished. The Chakóra is a bird said to live exclusively in the air, never coming to the ground, and to feed only on the rays of the moon. When the moon rises, it remains in a fixed position with its mouth open towards the moon, and drinks in its rays with intoxicating delight. So the eye of Lakshmi towards her husband.

5. The lotus-bud opens at night, and closes at day-break.

6. The influence of the moon causing the tides.

ಭಾವನೆಯನೊಡಗೂಡಿಸುವಸಕಲಸುರರಸಂ

ಭಾವನೆಯುಕ್ತೈಕೋಂಬಲೋಕವಿಸ್ತರರೂಢು

ಭಾವನೆಯನಶ್ರಯಂದೇವಗಂಗಾಧರಂಸೂಡುನಿಜ್ಞಂನಮ್ಯಸೂ || ೮ ||

ಪ್ರಸ್ತುತದೊಳ್ಳೊಗದಮುಂಬೆಳ್ಳಗಮಲದಂತದಗ

ಭಸ್ತಿನವಪೂರ್ವಸಂಧ್ಯಾರುಣಂಭಾಳವಿ

ನ್ಯಸ್ತಸಿಂಧೂರಮಂಕುರಿವಪ್ಪೊಂಬಿನಿಲೋಡನಿಮೂಡುವೆಳ್ಳೆನೀಸರಸೆವಾ |

the desire of Párvati,—who receives the homage of all deities, —of world-wide glory,—the triple eyed,—the sustainer of the heavenly Ganges⁷,—ever preserve us.

3. May Vináyaka, giver of all success⁸, beautiful by his elephant form huge as the eastern mountain—whose unsullied

7. The following is a brief summary of the origin of the Ganges, as detailed in several sections of the first part of the Rámáyana. Ganga was the daughter of Himavat king of mountains, and given by him to the gods.

Ságara king of Ayódhya had by one of his wives sixty thousand sons. Whilst performing the horse-sacrifice, the horse was stolen. He commanded his sons to go and search for it. Not finding it on the earth, they dug down to Pátála, where they found the horse feeding, and Kapila Muni near it in profound meditation. On being charged with the theft, he by one glance reduced them all to ashes. On account of their long absence, Ságara sent his grandson, Ansumat, to seek for them. He found their ashes, and the horse feeding near them. Unable to find water to pour on the ashes, he was directed by Kapila (who was a minor incarnation of Vishnu,) not to pour common water upon them, but now to take the horse and complete his grandfather's sacrifice; and be assured that his (Ansumat's) grandson should obtain for their ashes the heavenly Ganges. Ságara reigned 30,000 years; Ansumat 32,000; his son Dilípa 30,000; his grandson Bhagírátha intent, as his ancestors had been, on bringing down the Ganges, persevered in a long course of austerities. After 1000 years Bramha signified his plea-

sure by commanding him to ask a boon. He begged that the sons of Ságara might obtain water for their funeral rites; that, their ashes being wetted by the celestial Ganges, they might ascend to heaven. Bramha granted his request on condition that he prevailed on Siva to break the fall of the waters; else the earth would be washed away.

By further austerities he propitiated Siva, who engaged to receive the goddess, and commanded her to descend. In anger she resolved to bear him down by her stream; but he, aware of her proud resolve, detained her in his hair. When Bhagírátha applied to him for the waters, Siva reminded him that his request was only that he should "receive" the Ganges. Bhagírátha engaged in further austerities, and Siva being pleased with them discharged the waters from his locks in seven streams; one of which followed the king. As he led the way in a splendid chariot the Ganges followed; but, overflowing a sacrifice which Jahnu was performing, the enraged Muni drank up the whole, but was afterwards prevailed upon to discharge it from his ear. Thence the stream followed the king to Pátála, washed the ashes, and liberated his ancestors the sons of Ságara.

8. Vináyaka, the god of difficulties, is invoked before undertaking any work of

ಮಸ್ತಕದಮಣಿಮಕುಟಮಾಗಲುದಯಾಚಲದ
 ವಿಸ್ತಾರದಂಕಿಭದ್ರಾಕೃತಿಮೊಳೊಪ್ಪುವನ
 ಮಸ್ತಸಿದ್ಧಿಪ್ರದಾಯಕವಿನಾಯಕಮಾಳ್ವದೆಮಗೆನಿವಿಘ್ನತೆಯನೂ ||೩||
 ಭೂಪ್ರೋಮಪಾತಾಳಲೋಕಂಗಳ್ಲಿ ಸಂ
 ಭಾವ್ಯರೆಂದೆನಿಸಿಕೊಂಬಿಬಿಳಿದೇವಕಾಳಿಂ
 ಸೇವ್ಯನಾದಜನಪಟ್ಟದರಾಣಿವರದೆಕಲ್ಯಾಣಿಫಣಿವೇಣಿಪಾಣೀ |
 ಕಾವ್ಯಮುದುಭುವನದೊಳ್ಳಕ್ಕಲಜನಂದನು
 ಕ್ರಾವ್ಯಮಧುಂತೆನ್ನವದನಾಜ್ಞದಲ್ಲಿನೀ
 ನೇಪ್ಯಾಪಿಸಿದಮೂಲನುಮತಿಯಂತಾಯೆನಗೆತಾಯೆನಗೆಗೂಡಿಪೋಡಿ ||೪||
 ಪಾರದೆಪರಾರ್ಥಮಂವರಯತಿಗೆಭಂಗಮಂ . (ಪರಾರ್ಥಮಂ)
 ತಾರದೆನಿಜಾನವ್ಯಯಕ್ರಿಯೆಗಲ್ಲೆ ದೂಷಣಂ
 ಬಾರದೆನಿಶೇಷಗುಣಗುಣಕಲಾಗೌರವಂತೀರದೆದುರುಕ್ಕಿಗಲ್ಲೆ |
 ಶೇರದೆನುಮಾರ್ಗದೊಳ್ಳದೆವನತ್ಪುರುಷನಗ
 ಭೀರದೆನಕಮಂಪೋಲವ್ಯಕಾಪ್ರಬಂಧಮಂ
 ಕಾರದೆಯಕರುಣಾದಿಂಪೀಳ್ವೆನಂದೊಳಿವಮಂತೊರೆದೆಲ್ಲರುಂಕೇಳುವದೂ ||೫||

tusks are the first beams of the morning, the crimson on his forehead the rosy dawn, his brilliant jewelled crown the sun rising with golden rays,—remove from us all impediment.

4. O mother, queen of Bramha adored by all the gods, (themselves worshipped in heaven, earth, and hell,) the bountiful, the auspicious, the serpent-haired⁹, the goddess of speech,—that this poem may delight all the world, smile thou upon me, pervade my lotus-mouth¹⁰, and vouchsafe to me clear understanding.

5. Through the favour of Saraswati I shall utter a poem resembling the dignified character of a good man walking in the way of righteousness, who looks not upon the property of others, (departs not from the proper meaning of words,) shews no disrespect to the holy, (preserves the pause,) maintains the honour of his family, (makes no faulty construction,) retains all excellencies, learning, and respectability, (adheres to elegance of expres-

importance, and frequently on the most trivial occasions. He is represented with an elephant's head and large body. On his head is a rich crown, and on his brow the sectarian mark. The sun is supposed to rise from behind a mountain

in the east, and set behind another in the west; hence the comparison.

9. i. e. whose long hair hangs down the back like a serpent; a mark of beauty.

10. Saraswati is represented sitting on, or dwelling in the lotus.

ಭಂದಸ್ಸುಲಕ್ಷಣಮಲಂಕಾರಭಾವರಸ
 ವಿಂದಿಕಲೆವೆತ್ತ ಸತ್ಕೃತಿಚಮತ್ಕೃತಿಯುಕ್ತಿ
 ಯೊಂದುಮಿಲ್ಲದ ಕಾವ್ಯಮಕ್ರಾವ್ಯಮಕ್ಕೊಂದುಜರೆದುಕವಿತೆಯನುಬದೇ |
 ದಂದುಗಕ್ಕೊಳ್ಗಾಗಿ ಪೇಳ್ವನೆಂದೆನನಗು
 ನಂದಮಂವಾಡದೆನಗೊಲಿದಿತ್ತನಮಲಮತಿ
 ಯೆಂದೇವಪುರದಲಕ್ಷ್ಮೀರಮಣನೆಂದರಿದುಕೇಳ್ವದೆಲ್ಲಾ ಸುಜನರೂ ||೬||
 ಕೆನೆವಾಲಮಂಗಡೆನನವನೀತಮಂತೆಗೆದುಬಾ
 ಯ್ಗಿನಿಡಾಗಿ ಸವಿಯದದರೊಳ್ಗೆ ಪುಳ್ಳಿಪಿದುರಸ
 ವನೀಕೆಡಿಸಿಹೊಡೆಕರೆದಸುರಭಿಗಪ್ಪುನೆಕೊರತೆಕಾವ್ಯಮಂಕೇಳ್ವ ಮುಘಸೀ |
 ಜನಿಸಿದಪದಾರ್ಥಮಂತಿಲ್ಲದನೋಡದೆ
 ವಿನೂತನಕವಿತೆಯೆಂದುಕುಂದಿಟ್ಟುಜರೆಹೊಡೆಪೇಳ್ವೆ
 ವನೊಳ್ಳಾವದೂಯಂಜಾಣಾರಿದನರಿದುಮತ್ಸರವನು ಧಾತಿಸುವದೂ ||೭||
 ಜಾಣಾರಂತಲೆದೂಗಸದೆನುಡಿದೊಡಪದ
 ಕೂಗುಣಯಂಬಪುದೆಂದುಸರಸೋಕ್ತಿಯಿಂದಗ
 ರ್ವಾಣಪುರನಿಲಯಲಕ್ಷ್ಮೀವರಂತಾನೆಂಗೀತಸುಕಲಾನಿಪುಣನೂ |

sion, metre, learning, and dignity,) uses no bad language, (no improper words.) Let all put away fault-finding, and attend¹¹.

6. Let all the good, instead of abusing the poem as having neither metre, property, ornament, meaning, sentiment, learning, nor skill, and therefore not fit to be heard—know that Vishnu of Dévapura, in order that I might not be laughed at as having only made myself ridiculous by writing poetry, has graciously given me a clear understanding,—and attend.

7. If instead of churning the cream, taking the fresh butter, and enjoying it, one should put in vinegar and spoil the cream, is the cow to blame? So if instead of hearing the poem, examining, and fully understanding the meaning of it, one should find fault and revile it because modern, what fault is there in the poet? Let all wise men know this, lay aside envy, and listen.

8. Let all well-disposed persons understand that, as a skilful musician plays upon a lute, Vishnu of Dévapura, knowing that

11. By the use of words having a double meaning, the qualities of a virtuous man, and a good poem are described by

the same terms. The renderings enclosed in brackets apply to the poem.

ವಿಣೆಯಿಂಗಾನಮಂನುಡಿಸುವದೊಳ್ಳೆನ್ನ
 ಪಾಣಿಯಿಂಕವಿತೆಯಂಪೇಳಿಸಿದ್ದನೆಂದರು
 ಕೇಳಾಮಂತೊರೆದುಪುರುಡಿಸುವರಂಜರೆದುಕಿವಿದೆರೆದುಕೇಳುವೆಲ್ಲಾ ಸುಜನರೂ ||೨||
 ದುಷ್ಟಾಹಿಘೋರತರವಿಷವದನದಿಂದನಂ
 ದಪ್ಪಮಾಗಿರುತಿಹೊಸಂಜೋಷಮಿಹೋಸಂ
 ನಪ್ಪಕಲೆಯಾದೊಡಂಚಂದ್ರನಂತೆನ್ನಕಾವ್ಯದರನಂನುಮನಸಗೇ |
 ಇಪ್ಪಮಾಗದೆಮಾಣಾದಿನಾವನಾದೊಡಂ
 ಕಪ್ಪಮಂಬಗೆವಂಜೋರಂಗೆವರಹೆಗಂ
 ದೃಷ್ಟಾಂತಮಾಗನಲ್ಪಂಧನಾವಲಯದೊಳ್ಳೆನ್ನದೇಹಮೇನಿದರೊಳ್ಳೂ ||೩||
 ಮೊಗಮಾವಲೀಲೆಯಿಂದೆಸೆವುದಾಭಾವಮಂ
 ಮಗುಳೈತೋರುವದಲ್ಲ ದನ್ಯೈಕಾರದಿಂದ
 ನೊಗಯಿವುಪೇರನ್ನಕನ್ನಡಿಧರೆಯೊಳ್ಳಾರಾಜಿಸುವಕನ್ನಡದನುಡಿಗಳಾ |
 ಬಗೆಯೆರಿದರಾವಲಕ್ಷಣದಿಂದಮುನ್ನಕ
 ಬ್ಬಗಲನುಸುರಿದರವೆಲ್ಲಮಲ್ಲದೆವೆರತೆ
 ನಗೆಸಲ್ಲದದರಿಂದಪೂರ್ವನತ್ಯವಿಗಲ್ಲೆ ನಮಿಸಿನಾಂಕ ಪ್ರತಿವೇಳ್ವೆನೂ ||೪||

whatever verse when uttered does not make the learned wag the head¹² is faulty, has himself, in the most agreeable language, by my voice uttered this poem—lay aside hatred, censure the envious, and listen with open ear.

9. Though bitten by the fierce poisonous mouth of a vile snake,¹³ (wicked enemy,) though having dark spots, (faults,) and though subject to loss of brightness, (lacking great learning,) the sentiment (ambrosia) of my poem, like the moon, cannot be otherwise than agreeable to the good¹⁴, (gods.) If to any one it be disagreeable, who in the world can doubt that he is like a thief or an adulterer¹⁵?

10. Does a diamond mirror reflect otherwise than the very image of the face presented to it? So I am unable to do otherwise than as those who, skilled in the famous Canarese language, uttered the ancient poems. To former able poets, therefore, I prostrate myself, and sing.

12. As is done in token of pleasure and admiration.

13. The serpent Ráhu seizing the sun & moon is the supposed cause of eclipses.

14. lit. the virtuously minded, an epithet of the gods. See Note 3.

15. Who hate the moon because discovered by its light.

ವಿದ್ವತ್ಸ್ವಭಾವಲಯಮರಿಯೆವಿರಚಿಸಿದಂಭ
 ರದ್ವಾಜಗೋತ್ರಭವನ್ಮೂಮಾಂಕನಸುತಲ
 ಸದ್ವಿನುತಕನಾಟಕವಿಚೂತವನಚೈತ್ರಲಕ್ಷ್ಮೀಕನೇಂಬೋಮೂ |
 ಹೃದ್ವನಜದೊಲೈವಪುರದಲಕ್ಷ್ಮೀಕನವ
 ದದ್ವಯವನಾವಗಂಧ್ಯಾನಿಸುವರಡಿಗಳಂ
 ಸದ್ವಿನಯದಿಂಭಜಿವಬಲಿಪಿಂಧವಿಮಲಜೈಮಿನಿಭಾರತದಕಥೆಯನೂ ||೧೦||
 ವರಮೂದಿಂದಶೋಭಿತಮಾಗಿರೂಪವಿ
 ಸ್ತರದಿಂದಜೆಲ್ವಾಗಿಮಧುರತರನವರನೋ
 ದರಭುತದಿಂದವಿಲಸಿತಮಾಗಿಸುಮನೋಸುರಾಗದಿಂಪುಚುರಮಾಗೀ |
 ನಿರುತಮಂಜುಳಶಬ್ದದಿಂದಧಿಕವಿಗಂಪಾಗಿ
 ಚರಿಸುವನುಲಿತವಟ್ಟದಿಗಲೈದೆಬಿಡದೆಬೈಂ
 ಕಂಸದಿದವವಿಬಂದನಿರದವಿದ್ವತ್ಸ್ವಭಾವೀರೇರುಹಾಕರಮೊಳೂ ||೧೧||

ಪೀಠಿಕಾಸಂಧಿಪ್ರಥಮಂಸಂಪೂರ್ಣಂ

11. One Lakshmīsha, son of Annamánka, of the race of Bharadvāja, Spring to the mango orchard of illustrious Canarese poets¹⁶, through the virtue of worshipping with great humility the feet of those who in their lotus-heart ever meditate on the feet of Vishnu of Dévapura, composed the excellent Jaimini Bhárata for the information of the learned.

12. Can the charming six-footed¹⁷, (verses and bees,) gliding along elegant by their excellent order, (colour,) beautiful by abundant figures, (various forms,) shining replete with the nine poetic sentiments¹⁸, (laden with sweet new honey,) famed by the esteem of the good, (their love of the Sumanassu flower,) delightful to the ear by their perpetually pleasing sound, be otherwise than ceaselessly booming in the lotus-lake¹⁹ of the learned assembly.

16. The title or diploma he received from the learned : as delightful to poets as the season of spring to trees. Other copies read CHAITRA WANA CHUTA, mango tree in Kubéra's garden.

17. The measure in which the Jaimini is written. It is also a name of the large

carpenter-bee, whose dark blue metallic colour and booming noise are frequent figures in poetry.

18. The nine sentiments necessary to good poetry.

19. lit. the place of lotuses ; which are frequented by these bees.

ఎరడనే సుధి.

సూచనే. రాజేంద్రధమః తస్మియంబుదరాయణన

వాజిమేధాధ్వరవిధానమంకేల్ల పం

కేజపత్రేక్షణనమతవిదిదుకళ్ళుహిదంకుదచిగవృకేలదరననూ ||

పద్యం

వనరుఁడభవాండదోల్గివత్తుకేలటియేల

జనదవిష్టింకదిల్లేయంసప్తకరనిధిగ

ల్లనవేష్టిసిరలదరమధ్యచూల్లదువినుతజంబుద్విపమదరనగువే |

అనవరతసురతగోష్ఠిగీసికేదనిజఁరాం

గనియరంగభవియఁబుగీయేలకారమిం

జిసమహారాఠియేలవేల్లేనల్మిరవకనకాజలంకణ్గీనీదుదూ ||౧||

అకనకారియతేకణదేసేయొల్లపుఁచును

ధాకరకులదనప్రపరసావ్రాజ్యపట్టాభి

బ్జిఁకదింజసంబడేదహస్తిసాపురమల్లిగరసేనిసువా |

CHAPTER II.

Contents. The great king Dharmarāya enquires of Vēda-Vyāsa the mode of performing the horse-sacrifice, and by the advice of Krishna sends Bhīma¹ for the horse.

Verse 1. Within the egg of Bramha is the earth, 500,000,000 yojanas² in extent, and encircled by the seven seas³. In the centre (of the earth) is the celebrated Jambu Dwīpa. In the midst of this the bright golden mountain⁴ glitters to the eye like⁵ the aggregate beauty of the celestial nymphs met for perpetual happy intercourse, or a mass of autumnal lightning⁶.

2. On the south of this golden mountain stands Hastināpura, renowned for its kings of the lunar race crowned with imperial

1. His brother.

2. About 4,500,000,000 miles.

3. The seven great insular continents and the seven seas are supposed to form alternate concentric circles: Jambu Dwīpa in the centre encircled by the sea of salt water; then in outward succession Plaksha Dwīpa, the sea of sugar-cane juice, Sālmali Dwīpa, the sea of wine,

Kusa Dwīpa, the sea of clarified butter, Krauncha Dwīpa, the sea of curds, Sāka Dwīpa, the sea of milk, Pushkara Dwīpa, and the sea of fresh water.

4. Mount Méru.

5. lit. so that one involuntarily exclaims, Is this the aggregate beauty, &c.

6. Lightning of the wet season, more brilliant by contrast with the dark clouds.

ಭೂಕಾಂತಜನಮೇಜಯಂಮಹಾಭಾರತಕ
 ಧಾಕೌತುಕದೊಳ್ಳಾತ್ವಮೇಧಿಕವನೊಲವಿಂ
 ದೇಕಮಾನಸನಾಗಿಜೈಮಿನಿಮುನೀಂದ್ರನಂಬೆಸಗೊಂಡನೀತೆರದೊಳ್ಳೂ ||೮||
 ಪಿಂತೆಕೌರವಜಯಂತಮಗೆಕ್ರೈಸಾದೇನಮ
 ನಂತರದೊಳ್ಳಾದಸಾಮ್ರಾಜ್ಯದೊಳ್ಳಾಂಟವರ
 ದಂತಿಕ್ರೈಯನೊಲವಿದರದೇಗೈದರೆಂದುಜನಮೇಜಯಮಹೀಪಾಲನೂ |
 ಸಂತಸಂದಳೈದುಜೈಮಿನಿಮುನಿಪನಂಕೇಳ್ವ
 ತಿತವಂಪೇಳ್ವನಾಭೂಪಂಗೆಸಕಲಜನ
 ಸಂತತಿಗೆಕನಾಪತಂಸಮೆನೆಮಧುರತರಭಾರತದಸತ್ಕಥೆಯನೂ ||೯||
 ಕೇಳೆಲೆನೃಪಾಲಪಾಂಡವರಕಥೆಯಿದುಪುಣ್ಯ
 ದೇಳಿಗೆಯಲಾಸುಯೋಧನಮೇದಿನೀತನಂ
 ಕಾಳ್ಕದೊಳ್ಳುರೆಗೆಲ್ಬಬಳ್ಳಕವರಹಸ್ತಿಸಾಪುರದನಿಜಸಾಮ್ರಾಜ್ಯದಾ |
 ಬಾಳ್ವಿಕೆಯನನುಜರಿದೊಡಗೂಡಿಧರ್ಮಜಂ
 ತಾಳ್ವಿದಂಭರತನಳ್ಳನಹುಷಾಣಿರಾಯರಂ
 ಪೇಳ್ವವತಗನಿತುಗುಣಮಿಲ್ಲೆಂದುಭೂಮಂಡಲಂಕೊಂಡಾಡಲೂ ||೧೦||
 ಬಳ್ಳಕನೃಪವರಯುಧಿಷ್ಟಿರನಾಳ್ವದೇಕದೊ
 ಳ್ಳುಳ್ಳವುಕೊಲೆಪಾದರಂಪುನಿಸುಸುಳ್ಳವೈರಮ
 ಟ್ಪುಳ್ಳತೋಹುಬೆದರುಬೆಜ್ಜರಕಪ್ಪನಿಪ್ಪರಂಗಜರುಗಾವಳ್ಳಿವಿದಾ |

dominion. Its sovereign, king Janaméjaya, with eager and fixed attention, thus demanded of Védá Vyása, from the wonderful story of the Mahá Bhárata, an account of the horse-sacrifice:—

3. Formerly, when the Pándus had vanquished the Kurus and obtained imperial dominion, how did they protect the earth? what did they? When Janaméjaya, guardian of the world⁷, with joy made these enquiries of Jaimini Muni, he, to the delight⁸ of all generations, thus related to the king the pleasing and excellent story of the Bhárata:—

4. Hear, O king, the story of the Pándus; is it not to the increase of merit? After he had overcome the monarch Suyódhana in battle, Dharmarája in conjunction with his younger brothers so improved the empire of Hastinápura that the world praised him, saying Bharata, Nala, Nahusha, and all other kings cannot be mentioned as having so great excellence.

5. In the country ruled by the good king Dharmarája—what

7. An epithet for king.

8. lit. as an ear-ornament.

ಮುಳ್ಳುನುಪೊಲೆಗಲಸುವೊರೆನೆರೆಕೃತಕಕಾರ್ಪಣ್ಯ
 ಮೃದುವುಳ್ಳವನಾಯಮಹೇವೋನವಾಸಿತಲ್ಲಣ
 ಶಲೈವಿಯೋಗಮಲಸಿಕೇಕಕಾಶಂಗಳುವುಮೊಲೈದೋರವೀವೇಶೈವನೂ ||೫||
 ನೀತಿಚತುರತೆಕ್ಕೀರ್ತಿ ಕಲ್ಯಾಣಭೋಗನು
 ಪ್ರೀತಿಪರಹಿತವಿನಯಕುಭವಭವವಿಜಯವಿ
 ಬ್ಯಾತಿಕಳೈಸಾಭಾಗ್ಯಮಾರೋಗ್ಯಸಾಖ್ಯಮುಂನತನತ್ಯನಿತ್ಯಕತ್ತೀ |
 ಜಾತಿಧರ್ಮಾಚಾರನಿಷ್ಠೆ ಧರ್ಮಜ್ಞತೆವಿ
 ಭೂತಿತಮದಮದಾನದಾಕ್ಷಿಣ್ಯಮೆಂಬಿವುಮ
 ದಾತಿತಯಮನೆಪೀಚೇತಾಮುಧಿಸ್ಮಿರನರೇತ್ವರನಾಶ್ವಭೂತಳದೊಳೂ ||೬||
 ಕುಟಿಲಚಂಚಲಕೂಲಕೃತಮಾಂದ್ಯಮೆಂಬಿವು
 ತ್ತೃಪಯಾವನಸ್ತೃಪಿಲಾಸಿನಿಯರಳಕ್ಕಾಳ
 ಚಟುಲಸುಕುಟಾಕ್ಷವಕ್ಷೋಜಾತಮಧ್ಯಗತಿಗಳವಿಸ್ತರದೊಳ್ಳದೇ |
 ಘಟಿಸದಮದಾವಸ್ತೆನಿಗಲಬಂಧನದನಂ
 ಕಟಿಪರಿದ್ವೇಷಮತೋನತೆಗಲೈಂಬಿಭ
 ಘಟಿಯೊಳ್ಳದವಸ್ತುಪಲ್ಲಿಯುಂಧಮತನಯಂಪಾಲಿಸುವನೆಲದೊಳೂ ||೭||

shall I say ?—there did not appear even the germ of theft, murder, adultery, lying, robbery, enmity, persecution, deceit, fear, dread, toil, harshness, insolence, alarm, contention, anger, impurity, complaint, imprisonment, ingratitude, trouble, destruction, abuse, injustice, evasion, trickery, revenge, vexation, oppression, separation, weariness, or severity.

6. But in the country where the chief of men⁹, Dharmarāya, reigned, righteousness, skill, fame, happiness, enjoyment, love, hospitality, humility, good fortune, wealth, victory, renown, learning, blessedness, health, ease, perfect truth, unfailing vigour, observance of caste, devotion, virtue, superhuman power¹⁰, meekness, moderation, liberality, and compassion were in the highest estimation, and abounded.

7. In the land protected by Dharmarāya crookedness, unsteadiness, hardness, thinness, or slowness had no existence except in the abundant curls, quick glance, breasts, waist, and gait of beautiful young damsels¹¹. Madness, pain of fetters, enmity to

9. An epithet for king.

10. Supposed to be attainable by voluntary austerities &c.

11. i. e. only where they were marks

of beauty ; there was no trickery, fickleness, cruelty, emaciation, nor dulness in the land.

ಗಾರುಡದೊಳ್ಳಹಿತತ್ವಮಾರಣ್ಯದೊಳ್ಳಾನ
 ವಾರಣಂಜಿಕಾರುಪ್ರವಾಳಮಣಿರುಚಿಯೊಳ್ಳ .
 ಗಾರುಣಂಸರಸಿಯೊಳ್ಳಲಹಂಸಮಯಮುತ್ಪಲಾಕ್ಷಿಯರಕಂಧರದೊಳ್ಳಾ |
 ಹಾರವಲಯಂಭೂರುಹದೊಳ್ಳನೀಕಾಗ್ರಶ್ರೇಣ
 ವಾರಾಮದೊಳ್ಳಾಹಾಶೋಕಂವಸಂತದೊ
 ಷ್ಣಾರಹಿತಮುಂಟಲ್ಲದಿಲ್ಲಮಿವುಮತ್ತೆಲಿ ಯುಂಧಮಃಜನನಿಲದೊಳ್ಳಾ ||೨||
 ಕೊಡೆಯೆಂಬರಾತಪಶ್ರವನುದರದೇಶಮಂ
 ಪೊಡೆಯೆಂಬರೊಲಿದುಮಂಧನವನೆಸಗಂಬುದಂ
 ಕಡೆಯೆಂಬರಾರದಿಯನಳಿಯೆಂಬರುದಕಪ್ರವಾಹಮಂತೊರೆಯೆಂಬರೂ |
 ವದಿಯೆಂಬರಂಬರದರ್ಥಾತನುಂಕಜಿಯೆಂ
 ಮದಿಯೆಂಬರದೆವಗದೆಮಸುಕಿದ್ರಮೇಘಮಂ
 ಜದಿಯೆಂಬರುಕಶಿಲೆಯನರೆಯೆಂಬರಲ್ಲದವನುಡಿಯರವನಾಲ್ಪಸ್ಥೈರ್ಯೊಳ್ಳಾ ||೩||

Hari, (Krishna, or the lion,) and stupidity, were found only in the herds of elephants¹².

8. In Dharmarāya's kingdom *ahitativa* was found only in the charmers' books, *dānawārana* in the forest, *sadārūna* in the glow of the beautiful coral, *kalahamsamaya* in the lakes, *hāravalaya* on the necks of the lily-eyed, *anékāgratè* in the trees, *mahāshōka* in the green forest, *mārahita* in the Spring,—but had no existence elsewhere¹³.

9. *Kodè* (I won't give) was the name for a parasol, *podè* (beat him) the abdomen, *kadè* (cut him down) the command to churn with good-will, *ali* (kill him) a bee, *torè* (have nothing to do with him) a stream of water, *madi*, (destroy him) a clean garment, *mudi* (put an end to him) a female's top-knot, *jadi* (crush him) an unbroken canopy of clouds, *arè* (pound him) a large rock. Except in these senses the words were not uttered in the country where he reigned¹⁴.

12. The references here are to the fury of the elephant in the rutting season, its being caught and bound, its natural enmity to the lion, and its heavy appearance, which is attributed to dullness.

13. The words in italics have a double sense, and mean severally, the knowledge of serpents, and enmity; furious elephants, and the restraining of liberality; perpetual redness, and fear; flocks of

swans, and tumults; necklaces, and cries of the perishing; many extremities, and dissensions; the large Ashoka tree, and intense grief; joy to Cupid, and absence of wealth. The poet means that the things indicated by the latter senses did not exist.

14. i. e. not used in the senses marked by brackets.

ಯೆಲ್ಲರುಂಭೋಗಿಗಳ್ವತಾಳಗತರೆನಿಸ
 ರೆಲ್ಲರುಂವಿದ್ಯಾಧರನೇಭೋಜನರೆನಿಸ
 ರೆಲ್ಲರುಂದಾಕ್ಷಿಣ್ಯವತೀಗಲ್ತೆಯೆಲಂಕಾನಿವಾಸಿಗಳೆನಿಸರೂ |
 ಯೆಲ್ಲರುಂಸುಮನೋರತಮೃಧುವ್ರತರೆನಿಸ
 ರೆಲ್ಲರುಂಗುಣಯುತಕೇಶಿಣಿರೆನಿಸಮೇನುಜ
 ರೆಲ್ಲರುಂಕಾಂತಾರಮಿತಭೋಗನಂಪದಕುಜನರೆನಿಸರವನಿಶೈಯೊಳ್ಳೂ ||೧೦||
 ವಸುಗ್ಧೆಂದುಬೋಗ್ಯಮಾಗದೊಡೆಸಾರಭ್ಯ
 ರಸದಿಂದಲಾರೋಗ್ಯಮೆನಿಸದೊಡೆನಂತತಂ
 ವಿತದಸುಮನೋಮೋಗ್ಯಮಲ್ಲದೊಡೆಹರಿವಿಭವತ್ಯಾಘ್ರಮಲ್ಲದಿರಲೂ |
 ಲಸದಪ್ಪೋದ್ಯಾನಸಾರಾಂಗ್ಯಮೊಂದಿರದೊ
 ಡೆನೆವರಾಜೇಂದ್ರಂಗರಮೃನಿಯಾಗಿಸಲೆವಿರಾ (ಗೆನೊಗನುವೀಡಾರಂ)
 ಜಿಸದೊಡೀಡಸ್ತಿಸಾವತಿಯೆನಮರಾವತೀಗರಿಯೆಂಬರೆಪ್ರಾಥರೂ ||೧೧||
 ನಾಗೇಂದ್ರನಂಬಿತದೆತಲೆಪಾಗಿಸಿತ್ತಮರ
 ನಾಗೇಂದ್ರನಂಬುದ್ಧಿ ದೊರನಿತ್ತುಪುರಮದೇ
 ನಾಗೇಂದ್ರನಂದಿಂಬೆರಗಾಗಿಸಿತ್ತಮಲಧಮೇಜನಕೀರ್ತಿಬಳ್ಳಿಕಾ |

10. In his kingdom all were *Bhōgis*¹⁵; yet not inhabitants of of hell. All were *Vidyādhāras*¹⁶; yet not people of the air. All were known to be *Dākshinyawartis*¹⁷; yet not natives of Ceylon. All were *Sumanōratas*¹⁸; yet not bees. All were *Gunayutas*¹⁹; yet not inflexible. All were *Kāntāramitas*²⁰; yet not trees (or wicked.)

11. If it were not blissful by riches, (gods,) salubrious by perfumes, (the produce of *Kāmadhēnu*²¹,) eternally suited (as a residence) to the pure-minded, (gods,) happy by its beautiful lakes, (nymphs,) and gardens, and the resplendent palace of the illustrious emperor, (Dharmarāya or Indra,) would the learned say that this Hastināvatī is equal to Amarāvatī²²?

12. The spotless fame of Dharmarāya has always bowed the

15. A term for persons living in luxury; and the name of the serpents that inhabit Pātāla.

16. Learned persons; also a class of demigods dwelling in the air.

17. Bountiful; also persons inhabiting the south; i. e. Ceylon, the supposed place of Rākshasas or demons.

18. Lovers of the good; also fond of the Sumanassu flower.

19. Virtuous; also bows.

20. Connubially happy; also having only the limited enjoyment of the forest.

21. The cow produced at the churning of the sea; which belongs to the gods, and gives whatever is desired.

22. The city of Indra, famed for the things within the parentheses.

ನಾಗೇಂದ್ರಕಯನನಾಲಯವಜಃಧಿಯೆನಿಸುತ
 ನಾಗೇಂದ್ರಸರದಾಯುಧವಪೊಳ್ಳುಗಳ್ಳದುಮಥ .
 ನಾಗೇಂದ್ರಧರಜಾತೆಯ ನಿಲವುಗೆಡಿಸಿರೆರಾಜಿಸಿತುಮೂಜಗದೊಳ್ಳೂ ||೧೬||
 ಹುಯಂತೆಬಲಯುತಂವನಂತೆರಾಜತೇ
 ಖರನ್ನಬ್ಧವನಂತೆಚತುರಾನನಂಸರಿ
 ದ್ವರನಂತೆರತಾಕರಂದಿವಾಕರನಂತೆನಿಜೇ ಕೇವನಿಂದ್ರನಂತೇ |

king of serpents²³; expelled the wisdom of Indra's mighty elephant²⁴; fixed in amazement the City-destroyer's lofty mountain²⁵; made the dwelling of Him who reclines on the king of serpents *jadadhi*²⁵; hollowed out the weapon of the Benefactor of the mighty elephant which praised him²⁷; put to flight the daughter of Him who supported the churning mountain²⁸; and shone greatly throughout the three worlds.

23. Pure whiteness is the Hindu attribute of fame; and is, in this verse, given in full measure to the fame of Dharmarāya.

The chief of the serpent race is said to support the earth on his thousand heads, which are adorned with jewels so brilliant that, without a sun, they give abundant light to the regions under the earth. The poet here informs us that the bending of the head is not owing, as vulgarly supposed, to the weight of the earth; but that the serpent, though himself of the most snowy whiteness, cannot lift up his head in the presence of Dharmarāya's fame.

24. The elephant of Indra was produced at the churning of the milk sea, and is of perfect whiteness; but is so far surpassed by the whiteness of Dharmarāya's fame that he stands in a state of stupor. Stupidity is said to be a natural quality elephants. The poet thus accounts for it.

25. PURAMARDANA, the city-destroyer, is a name of Shiva, whose residence is Kailāsa, a mountain believed to be of pure silver, and brilliantly white. In former ages, it is said, all the mountains had wings; but their flights were productive of so much mischief and danger, that Indra struck off their wings with his thunderbolts, and fixed them in their present position. But the poet here at-

tributes the fixed position of Kailāsa to its standing in astonishment at the whiteness of Dharmarāya's fame.

26. Vishnu makes the king of serpents his couch, and in the Krishna incarnation had his residence in the milk-sea. *Jadadhi* signifies both "sea" and "stupidity." Dharmarāya's fame exceeded the milk-sea in whiteness.

27. The allusion here is to the story of a certain king who, by the curse of a rishi became an elephant. As he went one day to a lake for water, a large crocodile seized his leg, and attempted to drag him under. When the contest had continued about a thousand years, the king's understanding returned, and he prayed to Vishnu, who slew the crocodile, and gave the king everlasting blessedness.

One of Vishnu's weapons is a large white conch, which became hollow because its whiteness was exceeded by the purity of Dharmarāya's fame.

28. To support the mountain Mandara which was used as a stick in churning the milk-sea, Vishnu became incarnate as a huge turtle, and upheld it on his back. The Ganges is his daughter, i. e. sprung from his foot. She is said to be perfectly white, but runs away (so the poet accounts for her stream,) from the superior whiteness of Dharmarāya's fame.

ಏಕೇತಸುರಭಿರಮೃಗೈಃ ಸಮೃದ್ಧಾಃ ಕೇಯಂತೇವ
 ಸ್ತುತಕುಮಲಯನೈರುಧೃವ್ಯಾಃ ಸಸ್ಯಕೇಶೈಃ
 ತಿರಬಲಕಹಸ್ತಿ ನಾವತಿಗೆವೇದವ್ಯಾಸಮುನಿ ಯೋಂದಿನಂಬಂದನೂ ||೧೩||
 ಬರಲಾನ್ವಪಾಲಕಂಸೋದರವೇರಸಿಮುನಿ
 ವರನಪದಕೇರಗದೊಡೆಮಣಿ ಪತ್ತಿ ಬೋಳ್ಳೈನಿ
 ಪರಸಿಮಂತ್ರಾಕ್ಷತೆಯನಿತ್ತು ಸತ್ಕಾರಮಂಕೊಂಡು ಕುಳ್ಳಿ ದೇಬಲಿಕಾ |
 ಅರಸನುತಾಪದಿಂದ ತಲೆವಾಗಮಾತಾಡ
 ದಿರುತಿ ದೇನನಿಲಸಂಚಾರಮೊಂದಿನಿತಿಲ್ಲ
 ದುರಿವಕುಸುಮೇನಗಿಯೆಬಿಸಿಲಿಂದ ಬಸವಳ್ಳಿ ದಕೋಮಲರಸಾಲದಂತೇ ||೧೪||
 ಕಂಡನರಸನಭಾವಮಂಜುಳ ಕನಗುತಪೆಸ
 ಗೊಂಡನಿಂತೆಂದಾಮನೀಂದ್ರ ಸಲೆನಪತಿಭೂ
 ಮಂಡಲದ ಸಕಲಸಾವಾಜ್ಯಮಂಪಾಲಿಸುವನಿನ್ನನಂತನದೊಳ್ಳೈಗೇ

13. The world extolled Dharmarāya as, like Vishnu, powerful; (related to Bala²⁹;) like Shiva, king of kings, (moon-crested;) like Bramha, eloquent, (four-faced;) like the chief of waters, (the sea,) abounding in jewels³⁰; like the fount of day, free from blemish; like Indra, delighted by the possession of perfumes, (Kamadhenu) like the nectar-rayed (the moon,) possessing wide domain, (accompanied by full-blown lotuses.)

Thus it was when one day Vēda Vyāsa arrived at Hastināvatī.

14. On his arrival, when the king with his brothers prostrated himself at the good Muni's feet, he, stooping, raised him, caressed him, gave him a benediction, and the sacred rice; and when he had received the customary honours, and was seated, the king bowed his head with grief like a delicate mango tree drooping in a blazing midsummer's sun when not a breath of air is stirring, and remained silent.

15. When the chief of Munis saw the king's condition, he smiled, and thus demanded of him:—O king, the state of your countenance destroys the increase of your happiness who conduct all the world's empire³¹. Enough; tell me your distress. The

29. Vishnu's brother. In this verse the meanings in parentheses refer to the deities mentioned; the others to Dharmarāya.

30. The sea is supposed to contain all jewels.

31. The idea intended is that, the king's dispirited countenance indicated such sorrow of heart as nullified all the happiness that he had from universal dominion.

ದಂಕನು ಮೃದುವಾದವನಾದರೂ ಸುಖಮನ

ದಂಕನು ಮೃದುವಾದವನಾದರೂ ಸುಖಮನ

ಬೆಂಪಾದು ದನೊತ್ತಲೆ ಸ್ವರಿಸಲಿಯೆನೆಂ ದೊಪಾತಪೋನಿಧಿಸುಡಿ ದನೂ ||೧೫||

ಕೆತ್ತಬಲ್ಲ ತಲೆಗೆತರಣಿಮುಂಗಾಣದಿರೆ

ಪೊತ್ತು ವೆಳಗಂ ಬೇರೆತೋಪಣಾರಾಜಿಕವೆಳು

ಪೊತ್ತರಕೆಮಾರುತಂಬೆಮದೊಪಾಬೇಣಸುವಜಾಳಿಕಾಲವಟ್ಟದಿಂದಾ |

ಕೃತ್ತಿಮದವಿಷದಸೂಂಕಿಗರುತನಳವಳಿಯೆ

ಮತ್ತೆರಕ್ಕಗೆಮಂತ್ರಿಸುವರಾಭೂಕವನಿ

ನೊತ್ತುವನುತಾಪಕೆದೊಟ್ಟರಾಜಿಕದಿಸುವಜೇಳೆಂದನಾಮುನಿವನೂ ||೧೬||

ಯೆನಲಾಮುನಿಂ ದ್ರನಂಸೋಡಿಬಿಸುಸುಯ್ಯತೊ

ಯ್ಯೆನೆಮಹೀಪಾಲನಿಂತೆಂದನಿಂತೆನ್ನಮನ

ದನುತಾಪಮಂಟುಪೆನಕಟಿತುತನದಿಂದಸಲಹಿದಪಿತಾಮಹಂಗೇ |

ನೆನವೆವನುಚಿತವನಗ್ರಜನಿಂದರಿಯದೆಕನ

ನನಿರದೊಪಾಯವಧೆಗೆಳಿಸಿದವೀಸುಯ್ಯೋ

ಧನಶಲ್ಯಮುಖ್ಯವಿಂಧವರನೀಪಾಡಿವೆವುಬದುಕಲೇಕಿನ್ನಿಳೆಯೊಳ್ಳೂ ||೧೭||

king replied, My belly is dried up with grief³², I cannot endure it. To which the hermit:—

16. Who shall carry a torch for the sun when he cannot find his way in the thick darkness? Who shall fan the wind³³ when he perspires by the unintermitting, intense heat? Who shall charm amulets when Garuda³⁴ is dying from the infection of subtle poison? O king, who shall relieve *you* when you give way to pressing grief?

17. As he spoke the king looked at the great Muni, and, with a deep sigh, slowly replied, How can I cease my mental 'grief'. Alas! We devised evil against the ancestor who reared us from infancy³⁵. Not knowing that he was our elder brother, we slew Karna³⁶. We brought about the death of our preceptor³⁷. Suyódhana, Shalya, our nearest relatives, we destroyed. Why should I longer live in the world?

32. lit. is become pith, a light, sapless substance, well known in India.

33. Regarded as a deity.

34. The braminy kite, which feeds on snakes; also regarded as a deity.

35. Bhishma, their grandfather's brother, whom they slew in battle.

36. The mother of the Pándus bore Karna to the sun, before her marriage. This was not discovered till his death; and then only by her lamentation.

37. Dróna, who was slain in battle by a device when they were not able to conquer him.

ಶಿಷ್ಯರಿಂದಭಿವರ್ಧಿಸದಗುರುವಿನಂತೆವೈ
 ದುಷ್ಯದಿಂದಪೂಜ್ಯನಾಗದವಿಷ್ಣುವನಂತೆಸುಹ
 ವಿಷ್ಯದಿಂದಸೇವ್ಯನಾಗದವಂದಿಯಂತೆನಲಿಲಾತ್ರಯವನಾಶ್ರೈಸಹಾ |
 ಕೃಷ್ಣದಂತೆಬಿಳಿಬಾಂಧವರೊಡನೆಬದುಕದಮ
 ನುಷ್ಯಸಂಸಾರದಿಂದೇನದರಿಂದಿಜಾ
 ಯುಷ್ಯಮುಳ್ಳನ್ನಾಪರಿಯಂತವನವಾಸಮಂಮಾಡುವವೆಲೇಸೆಂದನೂ ||೧೩||
 ಕಾಯದುಪಭೋಗಸಿರಿಯಂಬಯಸಿಸುಗತಿಯಂ
 ಕಾಯದುರುತರವೈರದಿಂದವಿಳಿಬಾಂಧವನಿ
 ಕಾಯದುಪಹತಿಯನೆಸಗಿದಪಾತಕದ್ರೂಮಂವಿಷಮಾಗತನಗೆಮುಂದೇ |
 ಕಾಯದುಳ್ಳಯದುಮಹಿಯನಿನ್ನಾಲ್ಪಠಜನಂ
 ಕಾಯದುರೆಮಾಣದದರಿಂದರಸುತನವೇನಾ
 ಕಾಯದುಕುಲೇಂದ್ರನಂಭಜಿಸುವೆಂಚಿತ್ತೆತ್ತದ್ಧಿಯೊಳ್ಳರಣ್ಯಮೊಳೆಂದನೂ ||೧೪||
 ಅಗಲರಸನಮಾನಿನಾಗರಂಕೇಳ್ವತಲೆ
 ದೂಗಿಮುನಿಪುಂಗವಂನುಡಿದನೆತೆಭೂಪನಿಗ
 ಮಾಗಮಪುರಾಣಾಸ್ತ್ರಗಂಗಳಿಜಾರಮಂನಿನಿಯದಪ್ರಾಢನಿ |
 ಈಗಲನುತಾಪಮೇತಕನಿಖಿಳಸಾಮ್ರಾಜ್ಯ
 ಮಾಗಲಿಲೈಯಂಧಮದಿಂದಿಂಪಾಲಿಸವೆಬನಕೆ
 ಪೋಗಲಾವುದುನಿಡ್ಧಿನಿನಗಪ್ಪುದುಸುರೆನೆಧರಾನಾಥನಂತೆಂದನೂ ||೧೫||

18. As a teacher not exalted by disciples³⁸, as a bramin not respected for learning, as fire not supplied with offerings, as cultivation without water at hand, so what good is there in human society without all one's relatives. Therefore, to retire to the forest for the remaining part of my life, is best.

19. Longing after bodily enjoyment, and not hoping for future bliss, the sin-tree of destroying with excessive enmity the whole multitude of my kindred, cannot cease hereafter³⁹ to bring forth to me the fruit of affliction. Though I continue to rule the earth I cannot preserve my fame. Therefore I have had enough of royalty. In the forest will I, with pure mind, worship the chief of the Yadu race⁴⁰.

20. The chief of Munis having heard the king's lamentation, shook his head, and replied, O king, are you a fool, ignorant of the védas, law, puráṇas, and shastras? Why now this grief? Possessing universal dominion, say what will you gain by retir-

38. i. e. having none.

39. Or, in my presence.

40. Krishna.

ಜೀಮುತ್ಯೈಃ ಪಂಚೋನಿವೃತ್ತಿಃ ಸಾಮಾನ್ಯಾಃ

ನಾಮಯಿರೇವುತ್ಯೈಃ ಪಂಚೋನಿವೃತ್ತಿಃ ಸಾಮಾನ್ಯಾಃ •

ಗೋಮುಕುರುಕುಲೈಕೌರವರನುಜಿದೀನಕಲಮೇದಿನೀಮಂಜಲವನೂ |

ವಾಯುಜನೋಽಞ್ಜಿನಾಂ ಗೋತ್ರವಧೈಗೈಸಿದೀ

ಕಾಯಮಂವನವಾಸಕೈದಿಸುವೆನೆನೆಬಾದ

ಗಾಯಣಾಂಗದಗಹಿನನಗುತನುತಿನುಡಿಯರನಮತ್ತೆನುಡಿಯೆಂದನೂ ||೨೦||

ಕ್ಷಾತ್ರಧರ್ಮವನೀಕ್ಷಿಸಲ್ಪಿನಗೆಪಾತಕಂ

ಗೋತ್ರವಧೆಯಿಂದಬಿಟ್ಟು ಬೆಮಹಾಬೇವನೀಂ

ಧಾತ್ರಿಯಂಪಾಲಿಸದಿರಲ್ಪಿದೋಽಸ್ಮಿ ಯೆನಾವಯೆವೀಗನಿನ್ನಾ | (ರತ್ನೇನಿ)

ಗಾತ್ರಮಂವನವಾಸಕೈದಿಸುವಮತಮಾವ

ಸೂತ್ರದೊಳ್ಳಾಣಿಸಿತೊಲೇಸುಲೇಸಾರಣ್ಯ

ಯಾತ್ರೆಯಂಮಾಡುನೀಂಮಾರುತಿಗೆವಟ್ಟುಮಂಗಟ್ಟು ವೆನುನಾವೆಂದನೂ ||೨೧||

ಧರ್ಮಸುತಮರುಳೈನೀನಿತಾಡುತಿದೋಽಪಿಬು

ಧರ್ಮೇಚ್ಛು ವರಸಾಕದಂತಿರಲಿಸೋಮಕುಲ

ಜಮಹಾಕ್ರತುಗಳೆಂಮಾಡಿಲ್ಲ ದೆಸಲ್ಲರದರಿಂದನಿನ್ನಾಳೈಯೊಳ್ಳೂ |

ing to the forest, instead of upholding the world by just government? The king replied:—

21. Hear me, my lord; but without Karna, Gángéya⁴¹, Dróna, Shalya, and the other Kurus, I have no pleasure in universal dominion. I will place the world under Bhíma, and carry to retirement in the forest, this body that caused the slaughter of my race. Védá Vyása laughing heartily, said, What's that? What's that? Say that again, O king.

22. In observing the duties of a Kshetrya, can you sin by the slaughter of your race? God forbid! And will you become pure by ceasing to protect the earth? I don't know. I wonder in what chapter and verse you found the notion of taking that body of yours to the forest! Very well! very well! Be off to the forest with you; and we'll make Bhíma king⁴².

23. Son of Dharma! are you mad? Will the wise approve when you talk thus? Enough! Let that pass. Kings of the lunar race cannot but offer great sacrifices. Therefore, that you may have

41. Bhíshma, son of Ganga.

42. i. e. you need not wait to do that.

ನಿರ್ಮಲನುಕೀರ್ತಿಯಪ್ಪಂತೆಯೆಜ್ಞಾದಿಸ
 ತ್ಕಮೃಂಗಞ್ನೇಗಲ್ವಲೈಶ್ಚತ್ರವಧೇಗಲ್ವಂ
 ನಿರ್ಮಿಸಿದಘಂಪೋಗಿ ಕುಚಿಯಾಗಬಾಳ್ವೆ ಪೆಯೆನಲ್ಲಾಭವನಿಂತೆಂದನೂ ||-೦೩||
 ಆದೊಡೆತವಾನುಗ್ರಹಪ್ರಭಾವದೊಳ್ಳಿನ್ನು
 ಮೊದಿನಿಯನಾನೆಪಾಲಿಸುವೆನೀಗೋತ್ರಹ
 ತ್ಯಾದೋಷಮೇತರಿಂಪೋಪುದಾತೆರನಂತಿಲ್ಲೆಪಿರಾಜಕುಲದನೃಪರಾ |
 ಸಾಧುಚಾರಿತ್ರಮೆನ್ನಿಂದನೊಗಡಾಗದಂ
 ತಾದರಿಸಿನೀವೆಕಾರುಣ್ಯದಿಂಮಾಳ್ವುದುಕು
 ಭೋದಯವನೆನಗೆಂದುಕೈಮುಗಿಯೆಧರ್ಮಜಂಗಾಮನಿಪನಿಂತೆಂದನೂ||-೦೪||
 ಯೆಣೆಕೆಬೇಡಲೆಮಗನೊಳುಪಂಪಿಂತೆರಾ
 ವೂನಂಮಥಿಸಿವಾಜಿಮೇಧದೊಳ್ಳಾವೇರಂ
 ದಣಿಸಿದನೀನುಮಂತಾಮಹಾಧ್ವರವನೆನಗಲ್ಪಿನಗೊಜಗದೊಳ್ಳೂ |
 ಯೆಣೆಯಿಲ್ಲೆನಲ್ಕೆಂತುಮಾಳ್ವೆನಾನಾವಲ
 ಕ್ಷಣದಹಯಮದಕೆರುತ್ವಿಜರೆಬರೆನಿಸುದ
 ಕ್ಷಣೆಗಲ್ವದರಂದಮಂಪೆನವೇಲ್ವದೆನಲ್ತುನಿನಾಥನಿಂತೆಂದನೂ ||-೦೫||

in the world unsullied renown, you shall perform sacrifices and other virtuous deeds; and, delivered from the sin contracted by the slaughter of your race, shall live purely. The king, with joined hands⁴³, thus replied :—

24. Well then, by the virtue of your benediction, I will continue to govern the earth. Tell me by what means the sin of slaying my race may be wiped away! Protect me, that the renowned history of the lunar race may not stink through me! Graciously cause my good fortune to dawn! The good Muni replied :—

25. Be not troubled, my son. Formerly Rāma slew Rāvana⁴⁴, and at a horse-sacrifice satiated the bramins. You also shall perform a similar sacrifice, and there will not be your equal in the three worlds.—How shall I perform it? What description of horse? How many priests? What amount of gifts? Tell me the manner! The lord of Munis replied:—

43. As is done in respectful salutation or entreaty.

44. Rāvana, being a bramin as all the rākshasas or demons are, Rama in kill-

ing him had committed braminicide, the greatest of all sins; and performed the horse-sacrifice to atone for it.

ಸ್ವಚ್ಛ ತರಥವಲಾಂಗದತಿಮನೋಹರಪೀತ
 ಪುಚ್ಛ ದನುಗಮನದೊಂದೇಕಿವಿಯೊಳ್ಳೆನೆವನೀ
 ಲಭವಿಯಕೋಮಲತುರಂಗಮಂಸಾಧಿಸಿಮಹಾಕ್ರತುವನಾಚರಿಪಡೇ |
 ಇಚ್ಛೈಗೈದುರೆನಕಲಮೇದಿನೀತಳವನೇ
 ಕಥತ್ರದಿಂಪಾಲಿಸುವನರೇಶ್ವರನವಂ
 ಗಳಿದ್ರಮಾಗನಡೆವುದುಭೂವಕುಲದೀಪಕೇಳದರಮಾಳ್ಕೈಗಲ್ಲನೂ ||೨೬||
 ಸತ್ಯಶೌಚಾಚಾರಕುಲವೇದಶಾಸ್ತ್ರಪಾಂ
 ಡಿತೃದಸುವಿಪ್ರರಿಪ್ಪತ್ತುಸಾವಿರಕೆನ್ನೈ
 ಪತ್ಯವಸ್ತ್ರಾದ್ರಿಪೂಜೆಗಲಿಂದಸತ್ಕರಿಸಿಬೇರೆಬೇರವರವಗೆಣೇ |
 ಪ್ರತ್ಯೇಕ ಮೊಂದೊಂದುಬಳ್ಳಿಮುಕ್ತಾಫಲವ
 ಸತ್ಯಧಿಕಹಯಗಜರಥಂಗಲೈಂದೊಂದನೌ
 ಚಿತ್ಯಸಾಲಂಕಾರಗೋಸಾಹಸ್ರವನೊಂದುಭಾರವೊನ್ನಂಕೊಡುವುದೂ ||೨೭||
 ಸನ್ನತಕುಲಾಚಾರಗುಣವೇದಶಾಸ್ತ್ರಗಂ
 ಪನ್ನಭೂಸುರನಿಬರೀತೆರದಸಾಖ್ಯತರ
 ಮನ್ನಣೆಗಲಂಪಡೆದುಸಭೆಯಾಗಿಕುಳ್ಳಿದನುಜ್ಞೆಯಂಕೊಟ್ಟಿಬಲ್ಲಕಾ |

26. A monarch who governs well all the earth by his single sceptre⁴⁵, having procured an elegant horse whose body is of the purest white, with a most beautiful yellow tail, good action, and a single ear of brilliant black,—and being also desirous of offering the great sacrifice,—by him it will be perfectly accomplished. Hear, O king, lamp of your race, what is to be done.

27. Twenty thousand bramins honest, undefiled, strict, of noble descent, well versed in the vedas and shastras must be honoured with beautiful garments and other respectful attentions. To each severally must be given a measure of pearls, a magnificent horse, elephant, and chariot, a thousand cows richly adorned, (with jewels, &c.) and three hundred pounds weight of gold.

28. When this number of bramins of high caste, strict, virtuous, and well versed in the vedas and shastras, have received these most gratifying honours, sat in council, and given directions, they fix upon the horse's forehead a golden plate on which

45. lit. by one parasol. The large parasol is the mark of royalty; and an universal monarch is called a lord of one

parasol; i. e. having all the world under his single authority.

ಯಿನ್ಯುಮೇದಿನಿಯೋಳಾರಾಡೊಡಮಿಡುಕುಳ್ಳ (ಮಿಣುಕುಳ್ಳ)
 ತುನ್ಯತಪರಾಕ್ರಮಿಗಲ್ಲ ದಯ್ಯೋವಾಜಿಯನೆಂದು
 ತನ್ನಬಿರುದಂಬರೆದುಪೊಂಬಟ್ಟಮಂಕಟ್ಟಿಬಿಡುವುದುಹಯದಘಣಿಗೆ ||೨೮||
 ಆಕುದುರೆಯಂಬಿಟ್ಟೊಂದುವರುಷವಯ್ಯಂತತಾ
 ನೇಕಂಡಕಡೆಗೆತೆರಳಲ್ಕದರಸಂಗಡಂ
 ಭೂಕಾಂತನೂನುಗಲ್ಪಲಬರಡಿಗಡಿಗೆಮಣಿಕನಕರಾಶಿಗಲ್ಪಸುರಿದೂ |
 ಲೋಕಮಂದಣಿಸುತ್ತೆರಲವಿಳಿದನೆಯೊಳ್ಳದ
 ನಾಕೆವಾಲ್ಪತಡೆಯೆಬಿಡಿಸಬೇಕನಿಬರಿಂ
 ನೂಕದೊಡಕತುತಾನಾದೊಡಂಪೋಗಿನಡೆಸುವದುಬಳಿಕಾಹಯವನೂ ||೨೯||
 ಇಂತಾಹಯಂತಾನೆಮೇದಿನಿಯೊಳ್ಳೊಂದುವರು
 ಪಂತಿರುಗಿತನ್ನಿಳ್ಳೆಗೆಬಂದುನಿಲವಲ್ಲಿ ಪರಿ
 ಯಂತಮನಿಸವತ್ರಮೆಂಬುರುತರವ್ರತವನಾಚರಿಸುತಿದಾ ಮುಖವನೂ |
 ಮುಂತೆವೇದೋಕ್ತದಿಂಮಾಳ್ವದಿದರಂದಮಿದು
 ಕುಂತೀಕುಮಾರನೀನಾರ್ಪಡುಜ್ಜುಗಿನೆನ
 ತ್ತಿಂತಿಸುತನುಡಿದನೊಯ್ಯನೆಧರ್ದ್ರೀತಳ್ಳಾಧಿಪನಾತಪೋಧನನೊಳ್ಳೂ ||೩೦||
 ದ್ರವ್ಯಮೆನಗಲ್ಲ ಮೇದಿನಿಯೊಳ್ಳರಸುವಡೆಕಾ
 ರವ್ಯರಿಂದಿಳ್ಳೆನೊಂದುದಿನಿಸುಲಕ್ಷಣಮುಳ್ಳ
 ದಿವ್ಯಹಯಮಿಲ್ಲ ನೋದರರಾಹವಮೊಳ್ಳಲಿಸಿದನಹಾಯಂಗಳ್ಳಿಲ್ಲಾ |

are inscribed the king's titles and this challenge :—If in the world any be of greater might, let such powerful heroes⁴⁶, detain this horse.

29. They liberate the horse; which goes wheresoever it wills, attended by numerous princes who satiate the world by scattering from time to time heaps of jewels and gold. If in any region it be detained by valiant heroes, the princes must rescue it. If they all fail, the king himself must go and release it.

30. Until the horse has roamed at will through the earth for an entire year, and returned to its own land, the king must keep the great Asipatra vow, and afterwards, according to the vedas perform the sacrifice. This, O son of Kunti, is the manner. If you are able, undertake it. The despairing king slowly replied :—

31. Treasure I have none. If I seek it in the world, the

46. i. e. none others.

ಸವ್ಯಸಾಚಿಯಮಿತ್ರನಿಲ್ಲಿ ತನಗಧ್ಯ
 ರವ್ಯಸನಮೆಂತೊಡವುಳ್ಳದು ದೇವಿಯೆನಲ್ಲೊಡ
 ನೆವ್ಯಾಸಮುನಿಕರುಣಾದಿಂದಾಯುಧಿಸ್ಥಿ ರನೃಪನೊಳಿಂತೆಂದನೂ ||30||
 ರಾಯನಿನಿದಕೆಚೆಂತಿಸಬೇಡಧನಮಂಸ
 ಹಾಯಮಂತುರಗಮಂತೊಳುಪೆಂಮರುತ್ತನೆಂ
 ಬಾಯುಗದನೃಪನತ್ವಮೇಧಮಂಮಾಡಿಬಹುಕನಕಮಂಭೂಸುರಗೇ ||
 ಈಯಲವರೊಯ್ಯತೆಡೆಯೊಳ್ಳಲಸಿಬಿಟ್ಟರ
 ಪ್ರಿಯದಿಂದಾವಸ್ತು ವಡೆಹಮಾಲಯದೊಳ್ಳದ
 ಕಾಯಸಂಪಿಂಜಿಲ್ಲ ತಂದುನೀನುಪಮೋಗಿಸೆನಲರನಂತೆಂದನೂ ||31||
 ಅಕಟಜಡಮತಿಗೆಮರುಳುಂಮತ್ತ ವನಿಕ್ತಿದೊಡೆ
 ಸುಕಲೆಯಪ್ಪುದೆಜೀಯಗೋತ್ರಸಂಹರಣಾಪಾ (ಸುಕರವಪ್ಪುದೆ)
 ತಕನೊರಸುವಮಖವನಾವಿಪ್ರರೊಡವೆಯಿಂಮಾಡಲೆನೊಹಪರದೊಳ್ಳೂ ||
 ಪ್ರಕಟಮೆನಿವುದೆಕೀರ್ತಿಸದ್ಗತಿಗಣೆನೆಮಗನೆ
 ಸಕಲಭೂಮಂಡಲಂದ್ವಿಜರದಲ್ಲವೆರಾಜ
 ನಿಕರಮಂತರಿದೀಯ್ದನೆವರಕುರಾಮನೀಧರೆಯನನೀಸುರಗೇ ||32||

earth is afflicted through the Kurus⁴⁷. A beautiful horse with so many qualities, I have not. My brothers are wearied by war, I have no assistance. The friend of Arjoon (Krishna) is not here. How can the sacrifice succeed with me? Vyása Muni graciously replied :—

32. Be not distressed, O king, on this account. I will show you treasure, assistance, and a horse. Marutta, king in a former age, performed the horse-sacrifice, and gave much gold to the bramins. In carrying it off they grew tired by the way, and threw it down in disgust. That treasure is in the Himalayas. The labour is not great; fetch and use it. The king replied :—

33. Alas! Will a dolt become bright if you give him the mad-plant⁴⁸? My lord, shall I obtain fame in this world, and a happy lot in the world to come, by performing, with the property of those bramins⁴⁹, a sacrifice to efface the sin of murdering my race?—My son, does not the whole earth belong to the

47. By the bad government of the Kurus the world had been ruined.

48. A plant that causes temporary insanity.

49. Taking the property of bramins is regarded as one of the greatest sins.

బాహుబలముల్ల నృపరూపేంద్రుని భరణం
 దేహమిల్ల దరింద్విజగ్-స్థల దుష్టగేవ
 ధాహిమాలయదోళితవస్తుని నృదుయౌవనాత్వనింబవనికనూ |
 మోహదంభద్రావతీనగరదోళకా
 జ్ఞోహిణీనేనేయింపాలిసువనింతపృమ
 ధాహయోత్తమవేందనదునినగిబారదిచ్చు-దేకాయ-ముంటాదోడే || 30 ||
 ఈఘటిలత్కతనతనునంభవంబతవనే
 మేఘునాదంకణ-సూనువృషకేతుతాం
 మోఘునిక్రమనేనినృనుజరేంకిరుకుళరేహనిసేదరేబారనే |
 నిఘనవిదేనదికృ-కేల్యధ్వరవతా
 నేఘుటిపుదిన్నుగంకయమేకేకరసువి
 ప్తాఘమనేనల్పపుంనగుతకలిభిమనంనోడలవనింతేందనూ || 31 ||

bramins⁵⁰? Did not Parashuráma give this earth to the bramins when he had slain the Kshetrya race⁵¹?

34. Kings of mighty arm are the lords of the earth. Of that there is no doubt. Therefore it cannot belong to the bramins. If you wish, that treasure in the Himalayas is yours. In the city of Bhadrávatí king Youvanáshwa fondly guards such a rare horse with an army of ten akshóhinis⁵². Will not that be yours—if you have the courage?

35. Is this Méghanáda, offspring of Ghatótkatcha, a weakling⁵³? Is Vrishakétu, son of Karna, a mere braggart? Your younger brothers, are they men of little worth? If you think of him⁵⁴, will Krishna stay away. Call not this a great matter. Undertake the sacrifice. It will proceed of itself. Why further doubt? Call the bramin tribes.—The king laughing, looked at the mighty Bhíma; who thus addressed him:—

50. One of their common names is “gods of the earth.” The question here implies that the king, though shrinking with horror from touching the property of bramins, had taken possession of the earth, which of right belonged to them.

51. Parashuráma is said to have twenty one times swept the Kshetrya race from the face of the earth. At a sacrifice afterwards he gave the earth to the bramins,

who then refused him permission to dwell in it.

52. An akshóhini consists of 109,350 infantry; 65,610 cavalry; 21,670 chariots; and 21,870 elephants.

53. Ghatótkatcha was the son of Bhíma by Hidimba. Therefore Méghanáda was Bhíma's grandson.

54. In Hindu stories the hero obtains the presence of a deity immediately on thinking of him.

ಜೀಯಸಂಧೇಹಮೇಕುಜ್ಜಗಿಸುಧನಮಂಸ
ಹಾಯಮಂತುರಗಮಂತೋರಿದಂನಿನಗೇನಿ
ದಾಕಾಯದಿಂದೀಬಾದರಾಯಣಾಂನಾಂಘೋಗಭದ್ರಾವತೀನಗರಿಗೇ |
ಆಯಾವನಾಶ್ವನಂಗೈಲವನಸೇನಾನಿ
ಕಾಯಮಂತರಿದಾಸುವಾಜಿಯಂತಂದುಮುಖ
ಕೀಯದೊಡೆಪರಲೋಕಬಾಹಿರಂತಾನಪ್ಪಿನೆಂದುಮಾರುತಿಸುಡಿದನೂ ||೩೬||
ಯಜ್ಞಕ್ಕೆತುರಗಮಂತಹೆನೆಂದುಭೀಮಂವ್ರ
ಶಿಷ್ಟೆಯೆಂಮಾಡುತಿರಲಾಕ್ಷಣದೊಳ್ಳಾಹವಕ
ಭಿಷ್ಟನೆನಿಸುವಕರ್ಣಸುತವ್ರತಧ್ವಜನೆದ್ದನಗುತಕ್ಕೆಮುಗಿದುನಿಂದೂ |
ವಿಜ್ಞಾಪನಂಗೈದನೆಲೆತಾತಕೊಡುತನಗ
ನುಜ್ಞೆಯಂಪವಮಾನತನಯನಾಡಿದನುಡಿಗ
ವಜ್ಞಬಂದೊಡೆವಿಕುಮಾರಂಗೆಜನಿಸಿದನೆನೋಡೆನ್ನಧಟನೆಂದನೂ ||೩೭||
ವ್ಯಗ್ರದಿಂಬಾಲನಾಡಿದನುಡಿಗೇಭೂಪತಿಸು
ಮಗ್ರಸಂತೋಷದಿಂತೆಗದಪ್ಪಿಕೊಂಡುನಿಂ
ನುಗ್ರಪ್ರತಾಪಮಂಬಲ್ಲೆನಾಂಮಗನೆಕೇಳೆಂದುನಿಲದಾಸೆಗಾಗೇ |
ಅಗ್ರಜನಿರಿದುದಲ್ಲದೆವಸುಳೆನಿನ್ನನೀ
ವಿಗ್ರಹಕೆಕಳ್ಳಹಿನ್ನೈರಿಸುವೆನೆಂತಕಟವಾ
ಜಿಗ್ರಹಣಕಾಯಮಂತಿರಲೆಂದೊಡವನೀಶ್ವರಂಗಾತನಿಂತೆಂದನೂ ||೩೮||

36. Why this doubt, my lord? Begin. Vēda Vyāsa has plainly shewn you treasure, aid, and horse. I will go to Bhadrāvati, and may I never enter heaven, if I do not conquer that Youvanāshwa, slaughter the multitude of his army, bring the horse, and present it for the sacrifice.

37. When Bhīma made oath that he would bring the horse for the sacrifice, instantly, Vrishakētu, the skilful in battle, rose, and smiling, with joined hands addressed the king:—Sire, Give me command. If Bhīma's word be broken, am I sprung from the Sun's son⁵⁵? Mark my prowess.

38. At the youth's earnest speech, the king embracing him in ecstasy, exclaimed, My son, I know thy mighty prowess. But hear me. If besides killing my elder brother⁵⁶ from lust of territory, I should send thee, my boy, to this war, alas! how shall I endure it? Let the horse remain. The son of Karna thus replied :—

55. i. e. I pledge my nobility to the fulfilment of his promise. See note 36.

56. Karna the father of Vrishakētu. See note 36.

ಶಾತಕೇಳೈಹಜಾತರಾದನಿಮ್ಮೈವರೊಳ್
 ಶಾತಲ್ಪರದಿವಿರೋಧಿಸಿದನೆಮ್ಮೈಯ್ಯನಂ (ತಳ್ಳುರೆದೆ)
 ಶಾತನಸರಗಾಧಮಂಪರಿಹರಿಸದಿದೋಡಾನಿದುಁಫಲವೇನುಬಳ್ಳಿಕಾ |
 ಆತುರಂಗಮಕೆಪೋಪನಿಲಜನಕೂಡೆನದೆ
 ದಾತುರದೊಳ್ಳೈತಪ್ಪರಿಪುಜಾತುರಂಗಕಿಡಿ *
 ರಾತುರೂದೊಳ್ಳೈಲೈನಹಿತರಂತನಗೆಬೆನನೆಂದನಾಕನಁಗೂನೂ ||೩೯||
 ಅಪ್ರತಿಪರಾಕಮಿವೃತ್ತೋದರಂಮಾಡಿದಳು
 ನಪ್ರತಿಜ್ಞೆಯೆಂಞನಜತನಯನಾಡಿದಗಭೀ
 ರಪ್ರತಾಪವನಾಗಳ್ಳಾಳುಬೋಡ್ವಚನಸುತಮೇಳುನಾದಂಕೇಳಿದೂ |
 ಪ್ರಿಪ್ರದಿಂದೆದ್ದವನಿಪಾಲಕನಚರ
 ಣಪ್ರದೇಶಕತನ್ನಹೊಳ್ಳಹೊಳ್ಳವಲಿತರ
 ತ್ವಪ್ರಭಾಕೋಭಿತರಿರೀಟಮಂಚಾಚುಲೋಯ್ಯನೆಬಿನ್ನಸಂಗೆೈದನೂ ||೪೦||
 ಭದ್ರಾವತಿಗೆನಡೆದುಯೌವನಾತ್ಮನಬಲಸ
 ಮುದ್ರಮಂಕಲಕದಿಹನೇಕೆರಳ್ಳಡೆಕಾಲ
 ರುದ್ರನಲ್ಲಾವೃತ್ತೋದರನೀವೃಷಧ್ವಜನೊಳ್ಳಿದಿರಾಂಪಡಾಹವದೊಳ್ಳೂ |
 ಅದ್ರಿಮಥನಂಗರಿದುಸಾಕದಂತಿರಲಿವೈ
 ರಿದ್ರಮಂಗಲೈನಿಬಂದಿಸುವೆನೆಂಬಾಳುತನ
 ದುಪ್ರೇಕಮೆನ್ನಗ್ಲಿನಿನ್ನವಗಁತ್ವಮಂಪಿಡಿದೊಪ್ಪಿಸುವೆನೆಂದನೂ ||೪೧||

39. Sire, attend! My father instead of making common cause with you his five brothers, opposed you. Of what use then is my being unless I wipe away my father's crime? Give me permission. I will accompany Bhíma who goes for the horse, oppose the fierce hosts of the enemy, and in battle overcome my foes.

40. When Ghatótkatcha heard the stern oath of the matchless hero Bhíma, and the noble bravery of the son of the Sun's son, he quickly rose, and, casting his crown that glittered with the lustre of magnificent jewels, at the king's feet, thus calmly addressed him :—

41. Will not Bhíma go to Bhadrávatí and agitate the sea of Youvanáshwa's hosts? Is he not when angry a very Kála Rudra⁵⁷? As for Vrishakétu, the destroyer of the mountains

57. A name of Shiva in his terrific form as the destroyer of all beings at the end of each period of the world's duration.

ಕನಕತನುಸಂಭವಂ ಬಂದದೇನೀಮೇಘು
 ವನನ್ಯೈತಂದದೇನಾಂಪೋದದೇನಿದುಗು,
 ಪರ್ವಾಹನನಬಲ್ಪಂಟಾದೊಡಪ್ಪದಿವರೀವಕಂಕೂಡಿಕೊಂಡೂ /
 ಅನೇಪೋಪಮಯೌವನಾತ್ವಚತುರಂಗಮಂ
 ನಿನಾಮವೆನಿಸಿವಾಜಿಗ್ರಹಣಿಕಾಯೇಮಂ
 ನಿನ್ಯೈಸಿಕೊಡುವೆನಿತ್ತ ಪುದೆಮಗೆವೀಳೈಯವನೆಂದನಿಲಜಂನುಡಿದನೂ ||೨೮||
 ಇಂದುಕುಲತೀಲಕಜನಮೇಜಯನರೇಂದ್ರಕೇ
 ಲೈಂದವಮೂವರುಂ ತುರಗಮಂಕೊಂಡುಬಹೆ
 ವೆಂದುಬೆಸನಂಬೇಡಿದಿಂದಿರಲ್ಪಾಧರಾಯಣನವೊಗಮಂನೋಡುತಾ |
 ಇಂದಿವರನಾಂಕಳ್ಳುಪಲನುರವೈರಿಗೆಬೇಸ
 ರೊಂದಿನಿಸುತೋರದಿರ್ಪುಡೆಜೀಯತನಗಿದಕೆ
 ಮುಂದುಗಾಣಿಸದುಕರುಣಿಪುದೆನೆಯುಧಿಷ್ಠಿರಂಗಾತಪೋನಿಧಿನುಡಿದನೂ ||೨೯||
 ಭೂಪನೀಮರುಳೈಹರಿನಿನೆಡೆಯೊಳ್ಳಲಸ
 ಲಾಪನೆಬೆಸನವೇಡುವವೃಕೋದರನವು
 ಶಾಪನೆವೃಷಕೇತುಮೇಘುವಣಕರನೊಡಗೊಂಡುಕುದುರಿಗೆನಡೆಯಲೀ |

himself⁵⁸ cannot stand before him in battle. Enough! The mighty power that hews down the forest of foes, is not mine. Yet I will seize the horse, and deliver it to your host.

42. On which Bhíma :—What though the son of Karna come? What though Méghanáda come? What though I go? If the power of Vishnu be present it will succeed. Accompanied by these two, I will blot out the name of Youvanáshwa's ocean-host, obtain the horse, and deliver it to you. Give us the parting gifts⁵⁹.

43. Hear, O chief of men, Janaméjya, ornament of the lunar race! As those three stood entreating permission to fetch the horse, Dharmaráya looking on Veda Vyása, said, Should I now send these, will it not cause the least dissatisfaction to Krishna? Favour me, my lord, for in this matter I cannot see before me. To whom the Muni :—

44. O king, are you insane? Is it possible for Krishna to be dissatisfied with you? Is Bhíma who entreats your permission

58. Indra. See note 25.

59. The beetle leaf and areca nut given,

according to eastern custom, as the token of dismissal.

ಈ ಪವನತನಯನಂಕಳುಹೆಂದುನಯದೊಳ್ಳಾ
 ತಾಪಸೋತ್ತಮನೊಡಂಬಡಿಸಿಮಡಿಬಾಜ್ಞಾನು
 ರೂಪದಿಂದರಸನಿತ್ತಂಭೀಮಹೈಡಿಂಬಿಕನೇಜಗ್ಗನುಮತಿಯನೂ ||೨೪||
 ಬಳಿಕನೃಪನಂಪರಸಿಬೀಳ್ಕೊಡುಮುನಿವರಂ
 ತಳ್ಳದೇನಾಶ್ರಮಕಿತ್ತಲಂಜುತಯುಧಿಷ್ಟಿರಂ
 ನಳಿನಾಕ್ಷನಿಲ್ಲದಧ್ವರಕುಪಕ್ರಮಿಸೆನಡೆಯದುಕಿರೀಟಿಯನೀಗಶ್ಲೇ |
 ಕಳುಹಿಕರೆನುವೆನೆಂಬೆಣಿಕೆಯೊಳ್ಳರಲಂನಿಗಂ
 ತೊಳ್ಳಲುತರನುವಬಳ್ಳ ಕಾಲೊಡಕಿದಂತರನು
 ಗಳಿಕಿರೋಮಣಿಗೆನಂಭ್ರಮದೊಳ್ಳೈತಂದುಬಿಂನೈಸಿದಂಚರನೋವನೂ ||೨೫||
 ಅವಧಾನಜೀಯನಂಮೀಪೊಳ್ಳಲಪೊರೆಗೆಯಾ
 ದವರೆರೆಯನಿಬಿಬಂದನೆನೆಫುಲನೆದ್ದನಿಂ
 ದವನನುಡಿಸಿಚಿತಮಂಕೊಡುತಭಕ್ತಾನಳಿಯಬಗೆಯನೊಡರಚುವೆಡೆಯೊಳ್ಳೂ |
 ತವಕಮಿನಿತೊಮುರಾರಿಗೆಮಹಾದೇವತ್ರೈ
 ಭುವನದೊಳ್ಳಾನೆಕೃತಾರ್ಥನಲ್ಲಕೌತು
 ಕವನಿಂದುಂಕೆನೆನುತರನರಮನೆಯಿಂದಪೊರಮಟ್ಟಿನಡೆತಂದನೂ ||೨೬|| *

a coward? Let him depart with Vrishakétu and Méghanáda for the horse; dispatch this son of the wind⁶⁰.

In accordance with the meek, persuasive speech of the chief of saints, the king gave to Bhíma, Méghanáda, and Vrishakétu, his consent.

45. The chief of Munis having blessed the king, and taken leave, had no sooner set out for his hermitage than Dharmaráya, giving way to fear, was anxiously thinking with himself, If I begin this sacrifice in the absence of Krishna it will not proceed; I will now send Arjun to call him; when—like a creeper entangling the legs of one who wanders about seeking it—a messenger in joyful haste approached the excellent king, and addressed him:—

46. Attention⁶¹! My lord, the chief of the Yádavas⁶² has this instant arrived at the skirts of this our city. Hastily the king arose, rewarded his message, and set out from the palace, saying,

60. Bhíma.

61. This is apparently a peremptory demand on the part of a servant to his king; but a king's mind is supposed to be always so deeply occupied by the cares of government, as to require continual arousing. For this reason, in every dur-

bar several persons are stationed for this purpose; who during a visit of strangers, call "attention" at intervals of about a minute, in order to keep the royal mind awake to the presence of his visitors.

62. Krishna.

ಮಿತ್ರೋದಯಾತ್ಮರವೋತ್ಕೃತಂದುಹಯಮೇಧ
 ಸತ್ರಸಾಧನಕೇವೇದವ್ಯಾಸಮುನಿಧಮಃ
 ಪುತ್ರನಂಬೋಧಿಸಿಮರಶ್ಚನಾರಾತ್ರಿಯೋಳ್ಬಂದನೊಲಿದಿಭನಗರಗೇ ।
 ಪತ್ರೀಂದ್ರವಾಹನಂಬುಲಕೈವೇಪಾಂಡವಧ
 ರತ್ರೀರಮಣರಿದಿಗೇಽಂಡರುಗ್ಗಡಣಿಯವಿ
 ಚಿತ್ರಪಾಠಕರಕಳ್ಳಕಳದವಾದ್ಯಧ್ವನಿಯನಾಲಕೈದೀವಿಗೆಯನಂಭ್ರಮದೊಳ್ಳಾ||೪೭||
 ಮಿರುಪಮಣಿಮಹುಟವೋರನಿಸಿದಳ್ಳಕಾವಳ್ಳಯ
 ವೀರನೊಸಲಕತ್ತರಿಯಲಿತತಃಭ್ರೂಲತೆಯ
 ತುರುಗಿವಿಯನಿಟ್ಟುಸಳ್ಳಗಂಗಳನುನಾಸಿಕದವೊಲೈವಲ್ಲನನುದೋರುವಾ ।
 ಕಿರುನಗೆಯಕದಪುಗಳಕುಂಡಲದಜೆಲ್ವಿನಿಂ
 ಮೆರವನದ್ವದನನಂವೋಹನದನದನನಂ
 ನೆರೆನೊಬಗುಮದನನಂಪಡೆದನಿಜರೂಪನಂಕಂಠನವನೀಪಾಲನೂ ||೪೮||
 ಭೂಪಮಣಕೇಳ್ವರಧ್ವಂಸಿನರಲೀಲಾವ
 ತಾರಮಂತಾಳ್ವದೊಂದೇರನಿ ದೈತಂದು
 ಚಾರುಹಾಸದೊಳ್ಳಾಯುಧಿಸ್ಥಿರನಕಾಲ್ಮೀರಗಲಾನೃಪಂಕೂಡೆತೊಲಗೇ ।

How eager is Krishna to fulfil the desire of his worshippers!
 Bless me! I am the most fortunate man in the three worlds! I
 have seen wonders to-day!

47. At sunrise came Vēda Vyása Muni, persuaded Dharma-
 ráya to perform the horse-sacrifice, and returned. In the same
 night Krishna graciously visited Hastinápura. And the Pándu
 princes met him with the pomp of loud acclaiming heralds⁶³,
 bands of music, and streets of torches⁶⁴.

48. The king then saw him whose lovely countenance shone
 with the beauty of his brilliant, jewelled crown, well arranged
 tresses, the musk on his broad forehead⁶⁵, handsome eyebrows,
 large eyelids, long eyes, fine nose, gentle smile that slightly
 shewed his bright teeth, and ear-drops pendent on his cheeks—
 the abode of fascination—the very form that begat the perfectly
 beautiful Cupid⁶⁶.

63. Kings are always attended by a number of heralds who loudly proclaim their titles and greatness.

64. Processions at night are very common; the number, and often different

colours of lights displayed, give them an imposing appearance.

65. The sectarian mark made with musk.

66. Itself how surpassingly beautiful!

ವಾರಿಜಾಂಬಕನವದಪಲ್ಲವಕೆಮಣಿಯುತಿರ
 ಲಾರಾಯನಂತೆಗದುತಕ್ಕೈಸ್ಮರನನಸು
 ರಾರಿಯಂಪ್ರೀಮದಿಂಬಿಯಪ್ಪಿದಂಮುನಿಜನಂಬೆರಗಾಗಲೂ ||೪೯||
 ಮುರಹರಂಬಳಕವಂದಿಸುವಭೀಮಾದಿಭೂ
 ವರಸಹೋದರರಸಾಲಿಂಗನುತಹರುಷದಿಂ
 ದರಮನೆಗೆನಡೆದುಬರೆಪಾಂಚಾಲೆನರಸಿರುಹನಯನಧನಿಪಾಜತಯನಾ |
 ಕರಣಜನದುರಿತಾಪಹರಣಾದೈತೇಯನಂ
 ಹರಣಗೋವಧನೋದ್ಧರಣಪೀತಾಂಬಾ
 ವರಣಕೌಸ್ತುಭಾಭರಣನಲಹೆಂದುಹರಿಚರಣಕೆರಗದಳ್ಳುಬಂದೂ ||೫೦||
 ದೃಪದತನುಜಾತಿಯೆಂಪಿಡಿದೆತ್ತಿ ಕರುಣದಿಂ
 ದುಪಚರಿಸಿಮನೆಗೆಬೀಳ್ಳೊಟ್ಟು ಸಂದನೊಸಿನಿರ
 ದಪರಿಮಿತಪಾರಜನಪರಿಜನದೊಳ್ಳವರವರಕಾರತಮ್ಯಗಲ್ಲನೊಡೂ |

49. Hear, O lord of earth⁶⁷ ! To the astonishment of the Munis⁶⁸, Vishnu, incarnate in human form, alighted from a golden car, and with a sweet smile fell at Dharmarāya's feet. The king instantly stepping aside, bowed at the bud-like feet of the lotus-eyed⁶⁹, who took and embraced him ; and the king affectionately and tightly clasped Krishna in return.

50. Krishna then embraced the prostrate Bhīma and the other brothers of the king, and joyfully proceeded to the palace; when Pāṇchālè⁷⁰ came and fell at his feet, saying, Save, O lotus-eyed, Recliner on the king of serpents, Remover of the sins of those who trust in him, Slayer of demons, Upholder of Góverdhana⁷¹, The yellow-robed, Wearer of the Koustubha jewel⁷².

51. Krishna kindly raised the daughter of Drupada, condescendingly addressed, and gave her permission to return home. Then saluting each according to his rank, he graciously dismissed the countless crowds of citizens and retinue, gave his hand

67. Janaméjya.

68. Notwithstanding their incessant and austere devotion, Vishnu had never so appeared to them.

69. Krishna. Feet are often compared to a tender shoot, on account of their delicate softness.

70. Droupadi, daughter of Drupada, and wife of the five Pāṇdu princes.

71. The name of the mountain that

Krishna is said to have held aloft on one hand for seven days and nights, to shelter the cowherds from a tempest raised by Indra to destroy them, because at Krishna's instigation they had withheld from him the accustomed offerings.

72. Produced at the churning of the milk-sea, and worn by Vishnu on his breast.

ಕೃಪೆಯಿಂದಕಳುಹಿಬೇಡವರೊಡನೆಬಿಡುಕೊಡು
 ರಿಪುನೃಪಗೆಕೈಗೊಟ್ಟುನಡೆಯಲಾಸ್ಥಾನವುಂ
 ಟಪಕೆಬಂದಲ್ಲಿಕುಳ್ಳಿದೇನುತ್ಸವಮಾಡುದಂದಿನಿರುಳ್ಳೋಲಗದೊಳ್ಳೂ ||೫೧||
 ಶಕ್ರನಾಸ್ಥಾನಮಂಟಪವೈಭವದಿಂದ
 ಶಿಕ್ರನಿಸಿದರನೋಲಗಮಂಟಪವಿಕ್ರಿಸುತು
 ವಕ್ರನಿಸುವೆಳ್ಳೆನಗೆಯೊಳ್ಳಸುರಾರಿಸುಡಿದನೆಲೆನೃಪತಿಭೂಮಂಡಲದೊಳ್ಳೂ |
 ವಕ್ರಿಸುವರಿಲ್ಲನಿನಿಸಿರಿಗೆರಾಜಧ
 ಮೇಕ್ರಿಯೆಗೆನೃಪುರೂರವಪರಿತ್ವಂದ್ರಾದಿ
 ಚಕ್ರವರ್ತಿಗಳೈದೊಲವರಿಸಿತೊಳುನುಕೃತಕೃತ್ಯರಾಪೆಂದನೂ ||೫೨||
 ಯೆನಲಹುದುಬಿಡುಕೊಡುನಿನಿವರಿಯನೇವಕರ
 ಘನತೆಯೊಳ್ಳುಕೃತಕೃತ್ಯರಹಿರಲಾನಿವಿದರೊ
 ಳ್ಳನುಮಾನವೇಪಾಡವಸ್ಥಾನಾಚಾರ್ಯನೆಂದುಧರೆಯುಳ್ಳನೆಗಾ |
 ಜನಮಾಡದಿದೇವದೇವಸಾಕದಂತಿರಲಿಮುಂ
 ಭೆನಗೆಮಾಡುವರಾಜಕಾರ್ಯಮಂಟಪವೇಳ್ವ
 ದೆನುತಳ್ಳುವನಕಡೆಗೆಮೊಗದಿರುಹಿದರನುಗೆನೃಪನಾಚನಂತೆಂದನೂ ||೫೩||
 ದಾಯಾದ್ಯರಿಲ್ಲಮಾಮಲವಪರಮಂಡಲದ
 ನಾಯಕರನುಳಿವಿಲ್ಲನಿನಾಣೆಗೆಲ್ಲಿಯುಮ
 ಪಾಯಮವನಿಯೊಳ್ಳಲಮಿಂನುಡಿಗಿವಯಮಿಲ್ಲವನರದಬೇಟೆಯಿಲ್ಲಾ |

to the king, and, accompanied by the officers of state, proceeded to the hall of council, and sat down; where great was the joy of that day's night.

52. Krishna looking round on the council chamber, which in magnificence exceeded the hall of Indra, said with a rising smile, O king, the world contains no rivals of this your wealth. In the conduct of state affairs Nala, Purúrava, Harischandra and the other emperors must yield the palm to you. In this we are indeed happy.

53. Yes. But what of that? In the greatness of those who worship your feet you are indeed happy! Is there any doubt of this? Whilst the earth endures, will men cease to call you Upholder of the Pándus? Enough! Direct me what business of state I must now undertake. The king turned his face towards Bhíma; and Krishna laughing, thus replied:—

54. You have no distant relatives⁷³; there is not even a hint of opposing foreign potentates; nowhere in the world is your

73. Who from their being distant have no affection, yet an interest in plotting, &c.

ವಾಯುನಂದನಧನಂಜಯರೊಳ್ಳೆರವಿಲ್ಲಮಾ
 ದ್ರೇಯರೊಳ್ಳೆಪ್ಪಿಲ್ಲಚತುರ್ದಂಗಳೆಡೆಲ್ಲ
 ರಾಯನಿನಗೇನುಮಾಡುವರಾಜಕಾಯಮೆಂದಂಮುರಧವ್ವಂಸಿನಗುತಾ ||೫೪||
 ಈಚರಾಚರಂಜಾರವ್ಯಾಪ್ತಿನಿಮಡಿಗ
 ಗೋಚರವಿಶಿವವಿಸಾಕಿದೇತಕೆಬರಿದೆ
 ನಾಚಿಸುವಿಂದುವೇದವ್ಯಾಸಮುನಿವರಂಬದುಕಾರುಣ್ಯದಿಂದಾ |
 ಲಿಚಾರವಿದುಭರತಕುಲದವಗೆನುತಕಾ
 ಲೋಚಿತವನುತುಹಯಮೇಧವಿಧಿಯಂನನಗೆ
 ಸೂಚಿಸೆಸ್ರಚ್ಛೇಗ್ರಿದಂಭಿಮನದಕತ್ವಮಂತದುಕೊಡುವೆನಿಂದೂ ||೫೫||
 ತವ್ವತ್ಪದಕಮಲದಾತ್ರಯದಿಂದನಾನಾವಿ
 ಪತ್ವರಂಪರೆಗಳಿಂದಾಂಟಿದೆವುರಾಜನಂ
 ಪತ್ವದವನಧಿಕನಿಡೆವುಬಲಕಿದರಸಾಂಬ್ಯದಿಂದನಾವಿರುತಿರ್ದೊಡೇ |
 ನತುಪ್ಪರವ್ರಮೈಚ್ಛು ವರೆಭರತಾನ್ವಯನ
 ಮುತ್ಪನ್ನರಾಗಿಫಲವೇನಾವತೆರಗಿಂಜ
 ಗತ್ವಾನನಾತ್ವಮೇಧವನಾಗಿಸುವೆನಿದಕೆನೀವೆಂಬುದೇನೆಂದನೂ ||೫೬||

law resisted ; there are no further conquests to be made ; no urgent chase⁷⁴ ; no hostility in Bhíma and Arjoon ; no fault in Nakula and Sahadéva ; no unfriendliness in the army. O king, what state business have you to do ? To which the king :—

55. Is any thing hid from your feet who pervade all animate and inanimate things ? It cannot be. Enough ! Why do you merely put me to the blush ? To day Veda Vyása Muni came, and graciously explained to me at a fitting season⁷⁵, the manner of the horse-sacrifice, saying that it was a custom of the lunar race; and Bhíma made oath that he would fetch the horse for it.

56. By the protection of your lotus-feet we have passed many successions of adversity, and obtained royal power. If then we selfishly enjoy this bliss, will the good approve ? What would it avail that we are born of Bharata's race ? How shall I perform the world-purifying horse-sacrifice ? What say you to this?

74. One of the duties as well as amusements of kings is to rid the country of wild beasts.

75. i. e. whilst the king was brooding over the sin of killing his relatives.

ಮರುಳ್ಳಹರೆಭೂಪಾಲಬಾದರಾಯಣನಿಕ್ಕಿ
 ದುರುಳ್ಳಗಂಣಿಗೆನಿಲಾಕುವರೆಭೀಮನೆಂಬವಂ
 ದುರುಳ್ಳಸರಿಯಾಹಿಂದಣವರಲ್ಲಯೌವನಾತ್ವಪ್ರಮುಖರವೀರರೂ |
 ಅರಳಾದಮಲ್ಲಿಗೆಯಪೊದರೊಳ್ಳಗೆತಿರುಗಿದೊಡೆ
 ತೆರಳ್ಳಬಲ್ಲದೆಸಂಪಗೆಯಬನಕೆಮರಿದುಂಬಿ
 ತರಳ್ಳತನದಿಂದಹಯಮೇಧಕುದ್ರೋಗಿಪರೆಹೇಳೆಂದಾಹುನುಡಿದನೂ ||೫೬||
 ಮತಿಯುಳ್ಳೊಡವನಸುರಬಲಿಗೊದಗಿಸಿದಕೂಳ್ಳ
 ನತಿಮಹೋದರಕಡೆನಿಕೊಂಬನೆನೀತಿಗಳ್ಳ
 ಗತಿಯಸರಿದೊಡೆನಿಕಾಚರಿಯನಿವನಾಶ್ವನಿರಾಣಿಮಿಂದರಮನೆಯೊಳ್ಳೂ |

57. Krishna replied: Are you mad, O king? Will you be caught in the noose of Véda Vyása's snare? Don't you know what a scoundrel that Bhíma is? Youvanáshwa's chiefs are not like those you have hitherto had to do with; they are mighty heroes. Because the young bee frequents the full blown jasmin bush, is it able also to resort to the champaca grove⁷⁶? Say, will you in boyish play attempt the horse-sacrifice?

58. Krishna reviling Bhíma to the king continued: If he had any sense, would this fellow cram his big paunch with food prepared for a demon's sacrifice⁷⁷? Were he virtuous

76. The smell only of the champaca flower is said to kill bees.

77. As Bhíma and his deeds are often mentioned in the poem, a summary of the story here referred to, is given from the Mahá Bhárata to shew his person and character.

The Pándu princes escaping with their mother from the destruction attempted against them by the Kurus, came disguised as brahmins to Yéckachakrapatna, and took up their abode in the house of a poor brahmin. Bhíma, Arjuna, Nakula, and Sahadéva practised begging; and the people, guessing them to be princes, gave them food in great quantity. This they brought to Kunti, who portioned half to Bhíma, the other half to his four brothers and herself. But this was not enough for Bhíma. Having the power of ten thousand elephants, he one day brought for a potter clay equal to a hundred ox-loads. The potter rewarded

him with an immense vessel, which he afterwards used in begging; and though it was filled daily, he was half-starved.

As Kunti was thinking one day what return she could make to the poor brahmin in whose house they abode, she heard in his apartment the noise of weeping. Going to the door, she overheard the man, his wife, daughter, and little son contending with eager affection to be offered in sacrifice to a demon. She entered, and enquired into the circumstance; when the brahmin told her that in the neighbourhood lived a demon who was in the habit, for many years, of devouring multitudes of people. The survivors being kept in perpetual terror, agreed with him to furnish in turn daily a cart-load of food drawn by two buffaloes, and accompanied by a driver. All these he daily devoured, recompensing them by keeping the country free from all other foes. But if any neglected to come at the appointed

ಕ್ಷಿತಿಮೊಳ್ಳದ್ಭುತರೂಪನೀವೃತ್ತೋದರನಿವನ
 ಮತವಿದಿಡುಹಯಮೋಧಕುಜೋಗ್ನಿಸಿದೊಡೆಪೂ
 ರತಮಹುದೇಮರುಶೈಹೇಶೈಂದುನೃಪನೊತನೆಮುರುಪುಭೀಮನಂಜರೆದನೂ ||೫೯||
 ಲಹಾಮಹಾದೇವಚಿತ್ರಮಂಕೇಳಿದವ
 ಲಾಹಲವುಲೋಕಂಗಳಂಕೊಳ್ಳದೆನಿಂದುದರ
 ಮಾಹಾನಿಕಾಚರಿಯರಲ್ಲವೇನರಕಾಸುರನುರಮನೆಯಬಾಲಕಿಯರೂ |
 ಈಡದರದೇಕಕರದಿಯಮಗಳನಾಲ್ಕನಿನ
 ಗೋಹೋಧರೆಯೊಳ್ಳದ್ಭುತಾಕಾರರಾಲೊನಿಂ
 ನೂಕೆಗಳಬಲ್ಲೆನಾನಿತ್ತಭಾವೆಗೆತಪ್ಪಿನೆಂದುಭೀಮನುಡಿದನೂ ||೬೦||

would he keep a female demon as queen in his palace⁷⁸? There is not in the world so terrific a form as this Bhíma. If you undertake the horse-sacrifice following this fellow's advice, say, O fool, will it be accomplished?

59. Bhíma replied: Aha! Mahádéva! Havn't we heard a wonder? Doesn't your paunch contain the fourteen worlds? Aha! Were not the females of the demon Naraka's palace demons⁷⁹? Why this timidity in you who married the daughter

time, he devoured not only the offender, but all his household with him; and being able to assume any form, none could escape by flight.

That day was the poor bramin's turn, and he had neither mind to go himself, nor money to purchase a substitute. Kunti offered Bhíma; and when the bramin shrunk from such a sin, she told him she had five sons, this one she had great difficulty in providing for, and he had killed several demons before.

Bhíma made an enormous meal, contri-
buted by the towns-people, and set out; but instead of driving quickly to the ap-
pointed place, sat down in the cart, leav-
ing the buffaloes to their own pace. And
thinking it improbable he should get such
a feast again, commenced eating the food
prepared for the demon, making it into
large balls, tossing them into the air, and
catching them in his mouth.

The enraged demon advanced shaking the
ground by his tread, pulled up a large tree,

and struck Bhíma twice on the back. Of
this he took no notice as it had no other
effect than making the balls settle down
comfortably in his stomach. As the demon
lifted the tree again, Bhíma seized & held
it aloft with the left hand, and continued
deliberately eating with the right. Having
despatched the solids, he flung his foe to a
distance, drunk a hundred vessels of ghee,
and a hundred of butter-milk, rested for
half an hour, took the yoke of the cart,
and challenged the demon to combat: You
have daily devoured a cart-load of food,
two buffaloes, and a man; I have had this
one portion of food; let us see which is
the stronger. After a long contest, chief-
ly with trees, during which above thirty
miles of forest were laid "bare as the back
of a turtle," the demon was slain.

78. Bhíma slew the demon Hidimba,
and then married his sister.

79. When Krishna had slain the demon
Naraka, he took, as wives, sixteen thou-
sand females whom he found in the palace.

ಭಾಷೆಯಂಕೊಟ್ಟು ತಪ್ಪುವನಲ್ಲ ನೀನೆಂಬಿ
 ಶೇಷಮಂಕಂಡುಬಲ್ಲೆ ನುಹಿಂದೆರಣಬೊಳಭಿ •
 ಲಾಷೆಯಿಂದೈಕಾಚರಂತೆಹೇಸದೆರಕ್ತಪಾನಮಂಮಾಡಿಯೊಡಲಾ |
 ಪೋಷಿಸಿದೆಭರತನವಿದುನಿನಸಾಹಸಕೆ
 ಭೂಷಣವೆಹೋಗಿಲವೊಬಾಣಸಿಗಲೋಕಬೊಳ್
 ದೂಷಣಕೆಬೆದರೆಯೆಂದಂಮುರಧ್ವಂಸಿಮಿಗಿಸರಸದೊಳ್ಳವನಜನನೂ ||೬೦||
 ಶಿವಶಿವಾದೂಷಣಕೆಬೆದರಿಮಾಡಿರಿಕ್ಕೈ
 ತವಜಾರವಿದ್ಯುಗಳ್ಳೆಹೊಣಾಬಾಣಸದ
 ಪವಣದುದಿಲ್ಲಲಾಹೇವರಸದನುರೆಯನುನೀಂಟಿದವರಾಕೊಬಳ್ಳಕಾ |
 ಲವನಿಪತಿಗಳ್ಳಕೂಡೆಗೊಲವ್ಯಗಾಣವಮೇ
 ಳ್ಳುಣ್ಣುನುಡಿಸಲಂಜುವೆನೆಂಮಭಾಷೆಯನುಳ್ಳ
 ಯೆನಪ್ಪಮಂತಹೆನುಕ್ರತುವಂನಡೆಸುಮೇಣುಲಿಸುನೀನೆಂದನೂ ||೬೧||

of a bear⁸⁰? Oho! I wonder who is the most terrific form in the world! I know your thoughts. The promise I have given I will not break.

60. Krishna waggishly replied: No, no! You are not the man to break a promise; I know you fully. Once in battle, ogre-like, you glutted your stomach by drinking blood with unloathing eagerness⁸¹. Disgraceful this! Is it an ornament to your prowess? Go, you cook⁸²! You fear no reproach.

61. To whom Bhīma: Well-a-day! Fearing reproach, I suppose, you committed theft and adultery⁸³! Though a woman you didn't understand cooking, of course⁸⁴! I wonder who it was that, without disgust, sucked the demon's life⁸⁵! But what has a

80. To recover a certain jewel, Krishna fought with and overcame Jāmbavanta, king of the bears; who gave him his daughter to wife.

81. Bhīma publicly averred that he would slay, and drink the blood of Dushyāsana; which he did.

82. During the year that the Pándus were required to spend incognito, Bhīma assumed the disguise of a cook.

83. Krishna when a child stole butter; and is thence called, Navanítachóra. In addition to eight wives, he had a hundred others, and the sixteen thousand mentioned in note 80.

84. When the ambrosia was produced by churning the milk-sea, Vishnu took the form of a beautiful woman to cheat the demons out of their share. He fascinated them by his beauty whilst the gods drunk their portion, and carried off the vessel that contained it.—The point of Bhīma's remark is, you are more a cook than I, having been a woman; whose chief duty is cooking.

85. Whilst Krishna was a child, Púta-na, an infant-destroying ogre, attempted his life. Any child to which she gave the breast, died. When she gave the breast to Krishna, he drained her life.

ನಕ್ಕನಸುರಾರಿಭೀಮನಮಾತಿಗೇಲವೊಕಲ
 ಹಕ್ಕುಬೇಸರೆಯೆಲಾತುರಗಮಂತಂಥಾಕೊಡು
 ವಕ್ಕರುಳ್ಳೊಡೆನಡೆವೃಥಾಗಳಹಬೇಡನಾವಿಗಸಾಡಿವುಮುಂದೇ |
 ಕಕ್ಕನವಹುದುವೀರರುಂಟಿಲ್ಲೆಯಮೇಲೆಕೈ
 ಯಿಕ್ಕಲರಿದೀಮಖವನ್ನೈದೆನಡೆಗದೊಡನೈ (ನಡೆಸುವದ)
 ಯೆಕ್ಕುತೊಡರವುಪುದುವಿಚಾರದೊಳ್ಳೈಕ್ಕೂಬುದೆನೆಭೂ ಪಾಲನಿಂತೆಂದನೂ ||೬೦||
 ಬೇವನಿಂತುಡಿಯಕಾರುಣ್ಯವೊಂದುಳ್ಳರೆಸ
 ದಾವಿಜಯರಾವವಾರಿದ್ದೇನಮಾಳ್ವರರಿ
 ದಾವುಡೊಲಿದೆನನುದ್ದರಿಸವೇಳ್ಳೊಂದುನೃಪನಚ್ಚುತನಪದಕೆರಗಲೂ |
 ಭೂವರನಮಕುಟಮಂಟಿರಿದೆತ್ತಿರಾಜವಂ
 ಶಾವಳಿ ಮೊಳುಂಟಿನಿಂದದರನಿಂತುನಿನ
 ಗೀವಾಜಿಮೇಧಮೇನಚ್ಚು ರಿಯೆಕೈಕೊಳುವಿದುನಡೆಸುವೆವೆಂದನೂ ||೬೩||
 ನಳಿನೋದರನವಚನಮಂಕೇಳ್ವದಂತನಂ
 ದಳೈದುನೃಪನಧ್ವರದಕಾಯಮೆನ್ನಾಡ
 ನೆಳೈಗೊಳಿಸಿವವನಜವೃದ್ಧಧ್ವಜಮೇಳುನಾದರಂಕುದುರೆಯಂತಹುದೆಂದುಬೆಸಸಿ | *

cowherd to do with a king⁸⁶? I fear to say more. My word I will not break. I'll fetch the horse. Do you perform the sacrifice, or abandon the attempt.

62. Krishna, laughing at Bhīma's speech, replied, Come, come! you are never tired of quarrelling. If you are desirous of fetching the horse, be off with you! Cease your idle prate? I give you command. But mind, there's trouble before you; there are heroes in the world. To undertake this sacrifice is difficult; when begun, not to complete it is a dishonour to the race⁸⁷. Take care how you undertake it. The king replied:—

63. My lord, if we have but the favour of your feet, we are ever successful. Whomsoever else we have, what can they do? What is there impossible with you? You must graciously support me.

The king spoke, and fell at Krishna's feet, who took hold of his crown, and raised him up, saying, Is there in all the race of kings a king like you? What then is this horse-sacrifice to you? Undertake it! I will be present and conduct it.

64. Hearing the words of Krishna, the king was overjoyed,

86. Krishna had been brought up amongst cowherds; Bhīma was of royal descent.

87. The marginal reading is, To complete the sacrifice adorns the race.

ಬಳ್ಳಿಕೋಲಗವನಂದುಬೀಳ್ಕೊಟ್ಟು ಹರಿಸಹಿತ
 ನಿಲಯದೊಳ್ ಪಡುರನಾದಿಗಳನುರೋಳಿವಿ
 ಮಳಹಂಸತೂಲದೊಳ್ ಪಡಿಸಿದನನೆಗಂತೋಃರಿತಿನಸೂತನೇಳ್ || ೬೪ ||
 ಮೂಡದೆನೆಯೊಳ್ಕೊಂಪು ದೊರೆಯೆತಾರಕಿಪರಿಯೆ
 ಕೂಡೆತಂಗಾಳಿಮುಂಬರಿಯೆಕಮಲಂಬರಿಯೆ
 ಪಾಡುವೆಳ್ಳೆದುಂಬಿಗಳೊಳೆಯೆಚಕ್ರನೆರೆಯೆನ್ಬಿದಿಲೆಯೆಸೊಂಪುಮುರಿಯೆ |
 ಬೀಡುಗೊಂಡಿದೇಕತ್ತಲೆಯಪಾಳೆಯಮೆತ್ತ
 ಲೋಡಿದುದೊನೊಡಿದಪೆನೆಂದುವುರ್ವಾಚಲದ
 ಕೋಡುಗಲ್ಲಂಪತ್ತು ವವೋಲಿದೇನಾಪ್ರಭೆಯೊಳ್ತಾಚೆತ್ಯನಾದಿತ್ಯನೂ || ೬೫ ||
 ಯಿಂದುವೇದವ್ಯಾಸಮುನಿವರಂಕೃಪೆಯೊಳ್ಳೈ
 ತಂದುಗುನುತವಾಜಿಮೇಧಮಂಮಾರುನೀ
 ನೆಂದುನೀಮಿಸಲೇತಕೊಡನೆಗರುಡಧ್ವಜಂತಾನೆಕಾರುಣ್ಯದಿಂದಾ |
 ಬಂದುಮೈದೋರಲೇಕಿದುತನಭಾಗ್ಯವಧು
 ವೊಂದುಗೂಡುವಕಾಲಮೆಂಬಹರುಷದೊಳರಸ
 ನಂದುನಿಧ್ರಾಲನಿಯೆಂಬಿಸುಟುಪ್ಪವಡಿಸಿದನೋಲಗಂಗೊಟ್ಟನೂ || ೬೬ ||
 ಆವೇಳ್ಳೆಯೊಳ್ಳವನಜಂಬದುಭೂಪನಿ
 ದಾವರೆಯೊಳ್ಳೆರಗಪಯಣಕೆಬೆಸೆವೆಡೆರಸು
 ಗಾವಲಂಫಲುಗುಣನೊಳ್ಳಿರೆನೆಪೈಡಿಂಬಿಯಂಬರಿಸಿಕನೀಯನಿಕರನೀ |

resolved on performing the sacrifice, commanded Bhíma, Vrishakétu, and Méghanáda to fetch the horse; then dismissed the council, dined sumptuously with Krishna in the palace, and sought rest on a beautiful swan-down couch, just as the chariot-
 teer of the sun appeared.

65. Crimson suffused the east; the stars fled away; a cool breeze sprung up; the lotus expanded; the young bees boomed along; the chakras paired⁸⁸; the lily drooped; the sun, in radiant glory, climbed the eastern mountain's top, to see whither the encamped hosts of darkness had fled⁸⁹.

66. Through the joy of reflecting, "How is it that to-day Veda Vyása the chief Munis kindly visited me, and commanded me to perform the horse-sacrifice? How is it that immediately afterwards Krishna graciously appeared?"—the king at once cast away sleep, arose, and held a council.

67. Then came Bhíma, prostrated himself at the king's lotus-

88. These birds are said to roost apart, and pair only in the day.

89. The sun is represented as always in pursuit of his foe, the darkness.

అవిరరీవేఁరుంబేరసిరథమంతరిసి
 దేవపురలక్ష్మీకనంఘ్రిగుఁచరిసిబిరు
 దావళియపాతకరగఢాదింపొరమట్టినాహస్తి నావతియనూ ||౬౭||
 ద్వితియసంధి సంపూర్ణాఁ—సంధి లుభయక్మే పద్యం ౭౯కృం మంగళం||

మూరనే సంది.

నూతనే హస్తి నావతియంతభద్రావతియ
 విస్తారమంతోరిదంసమాపదా రియ
 మస్తకమోల్లదానిలసంభవంకనాతనయంగేసంక్రియిందా ||

పద్యం.

భూవధూరమణిక్యేమందేనడేసువక
 ఛావిస్తరవనింసుచయోగతియిందభ
 ద్రావతిదేశమంపొరకర్ణిలజవృషధ్వజుటోత్కజతనుజరూ |
 ఆవగంనిమకాలక్రికరగ్రామ
 త్తావగంప్రణతవనమాలాసుశోభితా
 నావగంమన్మథోద్భవకారిహరియోలాసేంబపిందేసేదుదూ ||౧||

feet, received permission to depart, appointed Arjoon to guard the king, called Méghanáda and Vrishakétu, took with him these two heroes, called for his chariot, worshipped the feet of Vishnu of Dévapura, and, accompanied by a multitude of heralds, set out from Hastinávati.

CHAPTER III.

Contents. Bhima sets out from Hastinávati. From the summit of a neighbouring mountain, he fondly points out to Vrishakétu the greatness of Bhadrávati.

Verse 1. Hear, O lord of earth, (Janaméjya) the continuance of the story : By successive journeys Bhíma, Vrishakétu, and Méghanáda entered the kingdom of Bhadrávati; which glistened with the pride of being like Krishna, in ever possessing the hand of the faultless Lakshmi¹, ever resplendent by the celebrated *wanamálè*², and the progenitor of Cupid³.

1. The words mean also, receiving 2. Krishna's garland; also, lines of
 wealthy tribute. groves.

3. Or, inspiring love.

ಯೆಲ್ಲಿಯುಂಪರಿವಪೇದೋಕುಮಿಂದಕೇಕುಮಿಂದ
 ಶೆಲ್ಲಿಯುಂಕುಸುಮದಾಗರದಿಂದಸರದಿಂದ
 ಶೆಲ್ಲಿಯುಂರತ್ನಮಯದಿಲ್ಲಿಯಿಂದಬೆಳ್ಳಿಯಿಂದಮಣಿಕೃತಕಕ್ಷೈದಿಂದಾ |
 ಯೆಲ್ಲಿಯುಂಸುಖವಗೋವ್ರಜದಿಂದಗಜದಿಂದ
 ಶೆಲ್ಲಿಯುಂಕತ್ತರಿಯಮ್ಮಗದಿಂದಬಗದಿಂದ
 ಶೆಲ್ಲಿಯುಂವಿರಾತಿತಭವನದಿಂದಜನದಿಂದಲಾನಾತಪಿರಮೆರದಾದೂ ||೨||
 ಅಂಚೆವಿಂಡಾಡದಕೊಳ್ಳಂಕೊಳ್ಳಂಗಳೊಳ್ಳಂನಲೆಪ
 ಲಂಚೆಸುಳ್ಳಯದಗಾಳಿಗಾಳಿಗಳಬಳಿವಿಡಿದು
 ಸಂಚರಿಸದೆಳ್ಳಿದುಂಬಿದುಂಬಿಸಲ್ಪಟಿತಯಕಿಂಪಿನಿಸದಚ್ಚಲರಂಗಲ್ವಾ |
 ಗೊಂಚಲೆರಗಸದಲತೆಲತೆಗಳತರದತಳ್ಳು
 ನಿಂಚೆಗುರಿಸದಮಾವುಮಾವುಗಳಚಂದಳ
 ಮಿಂಚದಬನಂಬನಂಗಳಂಬಳನದೂರೂಗಲ್ವಲ್ಲದೆಜೆಯಿಲ್ಲಿಳ್ಳೆಯೊಳ್ಳು ||೩||
 • ಬೆಳ್ಳೆಯದಪೊಲಂಗಳಂಬೆಳ್ಳಾದವರೆಗಳಲ
 ದಳ್ಳೆಯದಕೊಳ್ಳಂಗಳಂಮಣಿಶಿಲಾರೋಚಿಯಿಂ
 ಪೊಳ್ಳೆಯದಚಲಂಗಳಂತರುಣಾರುಣವ್ರಭಾಲಕ್ಷ್ಮಿಯಂನಗುತಿರೇ |

2. Everywhere the wealth of that country displayed itself; on all sides flowing rivers, and lakes; on all sides lotus-pools, and ponds; on all sides fields of gems, standing corn, and artificial mountains of precious stones; on all sides roaming herds of cattle, and elephants; on all sides musk deer, and birds; on all sides architectural dwellings, and inhabitants⁴.

3. Throughout the kingdom there was no place without a town, no town ungirt by groves, no grove that glowed not with the mango's radiant shoot, no mango's radiant shoot unclimbed by creepers, no creeper unbowed by clustering flowers, no flower unsought by swarming bees, no bees but floated on the bosom of the gale, no gale unwafted o'er the cooling lakes, no lake unstudded by the graceful swan.

4. Though prompted by envy one seeks, in that kingdom he finds no fruitless fields, no pool unclad with flowering lilies, no mountain uneffulgent with the lustre of precious stones, no grove but laughed to scorn the young dawn's early ray, no

4. The beauty of this and some of the ingenious use of similarly sounding words; following verses consists chiefly in the which cannot be imitated in a translation.

ಶಳ್ಳೆಯದಬನಂಗಳಂಕಿಂವೊಳ್ಳಿದಾಸರಂ
ಕಳ್ಳೆಯದಸ್ವನಂಗಳಂಮನಸ್ಸನವರತನುಬಂ
ಮೊಳ್ಳೆಯದಜನಂಗಳಂಮುಳ್ಳದರನಲಾಂಕಾಣೆನಾಮಹೀಮಂಡಲದೊಳ್ಳೂ ||೪||
ಉರ್ವ-ರೆಯಕಾಲಿಗಳಪಾಲೈನೆಗೆನಭದಿಂಮು
ಗುರ್ವ-ಳಿವಿಂಡುಗಳನುಲಿಯಿಂದಪಾಮರಿಯ
ರೆವೀಸಿದೊಡಿದಬಿಂಬದಳ್ಳಕೆಮಗುಳ್ಳೇಳ್ವಪೋಲ್ಕಲಮಂಗಳಕ್ಕೆಲದೊಳ್ಳೂ |
ಕೊವೀನಳ್ಳನಳ್ಳಿನಿಲ್ಲದಿರೆಬೆಳ್ಳದರನದಾಳ್ಳಿ
ಗರ್ವ-ಗಳನೋಗೆಗಳಪನುರುವೊಗರಾಗಸಕೆ
ಪರ್ವ-ತಿತ್ತಾನಾಡೊಳ್ಳೈಯುಂದಾರಿಗರಕ್ಕಣ್ಣೆಕೌತುಕಮಾಗಲೂ ||೫||
ತಂಬೆಲರನೊಗನಿಂಗಿತಲೆದೂಗುವಂತೆತಳ್ಳೆ
ದಂಬುಜದಪರಿಮಳ್ಳಕೆಕಿರವನೊಲವಂತೆಮರಿ
ದುಂಬಿಗಳಗಾನಕ್ಕಕೊರಳ್ಳನೊಲದಾಡುವಂತೊಯ್ಯೊಯ್ಯನೊಲದಾಡುವಾ |
ಪೊಂಬಂಣಾಮೆನವಕ್ಕಮಸ್ತ್ರಿಯವಣಿಕರ್ಯ-
ಮಂಟಪದೆಮಾಳ್ವಕ್ಕೈದಿಯರೆನತ್ತಿರನಿಹು
ರುಂಬಮಂಸೋವಲೆಂದಲ್ಲಿದ-ಪಾಮರಿಯರಡ್ವಗರನಜೆಗಿಡಿವರೂ ||೬||
ಕಾಲಿಗಳಕ್ಕೈಗಂಪಪೊಲಗಾವಪಾಮರಿಯ
ರೋಳ್ಳಗಳಮೈಗಂಪನತತಕನುಮಿತತರುಲ
ತಾಳ್ಳಗಳಪುಗಂಪತಿಳ್ಳಿಗೊಳ್ಳದೊಳ್ಳಲದ-ಪೊಣ್ಣಪೊಂದಾವರೆಗಳೂ |

sounds but such as dissipate the ear's fatigue, no people for whom there sprung not joy eternal.

5. In every part of that country,—like parrot-flocks, frightened by the watchers' scream, and rising again to the air whence they had alighted upon the tender ears of grain,—the green lustre of the tall-grown sugarcane vigorous, and glistening by the sides of the standing crops, spreads itself to the sky, a wonder to the travellers' gaze.

6. As if nodding with delight to the cooling breeze, the fragrance of the bursting lotus-buds, and the music of booming bees, the golden rice-queen gently waves her head; whilst the damsels in her ceaseless service, chasing the parrot-flocks, retard (by their beauty) the travellers' step.

7. Inhaling the scent of the rice-plots, the perfume of the numerous watching damsels, the odour of the ever-flowering masses of trees and creepers, and the full fragrance of the refreshing gale gently wafting over the path of trooping bees

ಧೂಳಿಗಲೃತನಿಗಂಪನುಂಡುಮಿಂಡೆದ್ಧಭೃಂ
 ಗಾಳಿಗಲೃಬಲೃಗಂಪನಿಯಲೊಡನೆಸುಲೃವತಂ ।
 ಗಾಳಿಗಲೃಕಡುಗಂಪನೇವಿಸುತಪಥಿಕರಾಸಗ್ಗ್ವೇವರಾನಾಡೊಳ್ಳೂ ||೨||
 ಬಟ್ಟಿಬಟ್ಟಿಯೊಳ್ಳೆಲ್ಲಿಯುಂಕುಲೃಪೇರನಿದರ
 ವಟ್ಟಿಗೆಯನದನಂಗಲೃಂದಬಾಗ್ಲೆಪೊರ
 ಮಟ್ಟುಕಲತಮನೆತ್ತಿನೀರೆರವಕಾಮಿನಿಯರುಬಾಹುಮೂಲದೆಡೆಗೇ ।
 ದಿಟ್ಟಿವರಿವರುಮೊಗಮೋಗುಡಿಸಿಸುರನಕಳ
 ವಟ್ಟಜಲಧಾರೆಪೊರೆನೂಸಿಬಯಲಿಗೆಬಾಯು
 ಬಿಟ್ಟುನಗುನವರಲ್ಲಿತೃಪ್ತಿಯಿಂದಬಂದಪಥಿಕಕಳಾಬಾಲೆಯರನೂ ||೩||
 ತಲೃರೆದೆಮೊಳ್ಳುದಮಾವಿನಶೋರತನಿವಂಣ
 ಗಲೃಕದ್ರುಂಕಿಜೊಡೆರನಮೊಸುರನೋವಂತೆಹೆಂ
 ಗಲೃಕರತಲೃದವೊಂಗಳನದಂಜುಲೃಮೊಳ್ಳುಟ್ಟಿಪೆರಳಂತೆಗದ್ದುನೀರಂಬಿಡಲ್ಕೆ ।
 ಲೃತಚಂಪಕತನುಭಾಯೆಯಿಂಕೆಂಪಿಡಿದ
 ಜಲೃಧಾರೆಕಂಗೊಳ್ಳುಸುತಿಪ್ಪದಧ್ವತ್ಸಮಂ
 ಗಲೃನಾಂತುಬಂದಪಥಿಕಕಳಿಂಟುವನಮಯದೊಳ್ಳುಪಾಕಾಲೆಗಲೊಳ್ಳೂ||೪||

intoxicated with the richly perfumed pollen of the fresh golden lotuses flowering in limpid pools,—the travellers lose their fatigue.

8. On every road the thirsty travellers are refreshed in cool sheds with sparkling water poured from goblets by attendant maids; but excite the damsels' mirth, as, fixed in admiration of their beauty, they, with face averted from the flowing stream, sit gaping to the air⁵.

9. As nectar flowing from a large ripe mango in the midst of tender leaves, pecked by a parrot's beak, the stream of water liberated by the finger from the golden goblet in the damsel's hand, and tinged with the hue of her rich champaca complexion, captivates the eye⁶.

5. The erection, especially in the hot season, of sheds where water is gratuitously supplied to travellers, is one of the many ways of acquiring fame and religious merit.

The attendants at these sheds use a round vessel with a small hole in the side, on which the fore-finger is placed whilst

the vessel is held in the hand. By removing the finger, a small stream is directed to the traveller's mouth, who receives it in a sitting posture.

6. The golden goblet is compared to a ripe mango, the hand to tender shoots, the forefinger resting on the hole to a parrot's beak, &c.

ಲಲಿತಕರತಲ್ಲದೊಳ್ಪುದಿದಚಂದ್ರಕಾಂತಕೃತ
 ಕಲಕಮಾಸ್ತ್ರೈಂದುಮಂಡಲರುಚಿಗೊಸವನಿ
 ಮಲಜಲಮಿದೆಂಬಂದದಿನೊಗಯಿಸುವತೀತಾಂಬುಧಾರೆಯನಿಂಟುತಾ |
 ಲಲನೆಯರಕೋಮಲಾವಯವಲಾವಣ್ಯಮಂ
 ಸಲೆಕಂಡುಮೆಚ್ಚಿ ಮನಮುಳ್ಳಿದಾನಂದದಿಂ
 ತಲೆದೂಗುವರ್ಪಧಿಕರಾನೀಗೇದಣಿವನಿವದಿಂದಲಾಜನಪದದೊಳ್ಗೊ ||೧೦||
 ಯೇಂತಾಳ್ವದೊಡೆಲ್ವಮೀದೇಕಮೆಂದುನಲ
 ವಾಂತುಮುಂದಳೈವುತಿರೆಕಂಡರವರಾಪುರ
 ಪಾಂತದೊಳ್ ವರಕಂದರಂಗಳಿಂದತಿಮನೋಹರಮಾದಗಿರಿಯೊಂದನೂ ||೧೧||
 ಆಗಿರಿಯಮೃಸ್ತಕವನಠರಲ್ಕದರಪೂರ್ವ
 ಭಾಗದೊಳ್ವೈರವಭದ್ರಾವತಿಯೆಸಿರಿಗೆತಲೆ
 ದೂಗತವೃತ್ತೋದರಂನುಡಿದನೆಲೆವೃಪಕೇತುನೋಡಿದೈಕೌತುಕವನೂ |
 ಈಗಲ್ಲೆನಗರಂಮಹೀಲನಿಗಾನ್ಯಾಜ್ಞ
 ಮಾಗಿಪುಣೆತ್ತಲುಂಗಗನದೆಡೆಗೇಳ್ವಬಹು
 ಯಾಗಧೂಮಂಗಲೈಂಬಾಲೋಲನೀಲಾಳಕಾವಳಿಯೆಚೆಲ್ವಿನಿಂದಾ ||೧೨||
 ಯೆನಿಸುಜನಮಿದೋಡಂತ್ರಿದಕಜನಕಾವಾಸ
 ಮೆನಿಪುದಮರಾವತೀಪಟ್ಟಣಂಮೂಜಗದೊ
 ಳೈನಿಸುಜನವದೆದೊಡಂಗುಹ್ಯಕಾಸ್ಪದಮೆನಿಪುದಗೃಕಾಪುರಂತಿಳುವಡೇ |

10. The travellers drink the cool delicious stream that flows clear from the *chandrakānta*⁷ goblet in the damsels' delicate hands, upon which the rays of their moon-faces fall; and, under pretence of satiety, wag the head in admiration of the beauty of their elegant forms, their whole mind absorbed in delight.

11. Exclaiming, "what a beautiful country is this!" delighted they journeyed onward till they saw in the neighbourhood of the city a magnificent mountain abounding with grottoes.

12. Ascending the mountain's top, Bhīma, beholding on the eastern side, the grandeur of Bhadrāvati, shook his head (in admiration) and said, Vrishakétu, do you see this spectacle? This city is the face of the goddess earth, beautiful through her wavy dark curls of sacrificial smoke ascending toward heaven on every side.

13. See the splendour of the lofty mansions, glistening as if the city-queen were loudly laughing with the pride of superi-

7. Chandrakānta is a stone whence water is said to ooze when the moon shines upon it.

ಯೆನಿಸುಜನಮಿರಲೆನಿಸುಜನವತೆಯಲದರಿಂದ
 ತನಗಿನಿಸುಕುಂದಿಲ್ಲ ಮೆಂಬವೆಂಬಿಂದವುರ
 ವನಿತೆಗಹಗಹಿನನಗುವಂತೆನೆವಸೌಧಂಗಳಮರೀಚಿಯಂನೋಡೆಂದನೂ ||೧೩||
 ಕ್ಷೀಣಾದ್ರಿಶಿಖರದೊಳ್ಳೊಗೊಳಿಸುವುಜ್ವಲ
 ಜ್ವೋತಿಶೇತೆಯೊಮ್ಮೇಣಸ್ಥಲಿತಕುಭ್ರಜೀ
 ಮೂತದೊಡ್ಡಿನಮೇಲೆಪೊಳೆವಸೌದಾಮಿನಿಯೊಳಿವನಮಸ್ತಕದೊಳೆನೆವಾ |
 ಶೀತಾಕುಲೇಪೆಯೊಬಗೆವಡೀನಗರದವಿ
 ನೂತನವ್ರಸಾದದಗ್ರದೊಳ್ಳೊಳುವಂಜು
 ಜಾತನಯನೆಯರತನುಪಲ್ಲರಿಯಕಾಂತಿಯೊಕನಸುತನೋಡೆಂದನೂ ||೧೪||
 ನಳನಳಪತರುಣತೆಯನೊಂಪುವೆತ್ತರುಣತೆಯ
 ತಳಿರಿದಿದತೋರಣದಪೆಲ್ವನಾಂತೋರಣದ
 ಶೋಭವಕಲಶದಗುಡಿಯನಾಲ್ಕಳದನಾಲಸೀಸುರಿಚಮರಿಯಾ |

ority to Amarāvati and Alakápura; saying, How many people soever it contain, Amarāvati is known as the residence of *Tridashajana*⁸. How far soever famed throughout the three worlds, Alakápura is known as the place of *Guhya*⁹. Whatever number of inhabitants, whatever fame I have, I have not from the same source such blemishes¹⁰.

14. Son of Karna, look! Is that the bright gleaming creeper on the White mountain's brow¹¹? Or is it the lightning's flash on a mass of white brilliant clouds? Or is it the moon's bright orb on Shiva's crest? Ah! I see! 'Tis the radiance of the creeper-forms of the lily-eyed promenading the terraces of the city's polished mansions.

15. In the streets, dazzling to the eye, shone the beauty of the caves adorned with festoons of russet branches, graceful, fresh, and glittering¹²,—lines of temples with their gleaming

8. lit. persons of three states; i. e. gods, as having childhood, youth, and maturity, but not subject to old age. Their city is Amarāvati. Tridashajana signifies also thirty people.

9. The name of a class of demigods who attend on Kubéra the god of wealth, and whose city is Alakápura. Guhya means also secret, unknown.

10. i. e. though Amarāvati be famed as the city of the gods, yet (from the ambiguity of the word) it may be said to con-

tain but thirty people. And though Alakápura be famous as the residence of the Guhyas, it may be understood to be unknown, a place of no renown.

11. Shwéta, one of the seven ranges of mountains enumerated by Hindus.—Some creepers and grasses are said to be phosphorescent.

12. On auspicious occasions strings of small branches are suspended over the streets where a procession is to pass.

ಚಲಿತಲೀಲಾನ್ಯದಪತಾಕೆಗಳಲಾನ್ಯದಪ
 ವಳಮುತ್ತುಗಳೊಂಚಲಘ್ನೋತ್ಕುಗಳೊಂ
 ದಳದಬಗೆಕಂಗಳಂಬಿಗಕಾತುಕಂಗಳಿಂಬಿದಿಗಲೋಲೈನೆದಿಪವಾ ||೧೦೬||
 ವೊತ್ತರಿಸಿದುಂನತಪ್ರಾಸಾದದಬಲೆಯರ
 ವೃತ್ತವದನದಸುಮಂದಸ್ತೋರಚಂದ್ರಿಕೆಯೊ
 ಳುತ್ತುಂಗದೇವಾಲಯದಗೋಪುರದಮಾಣಿಕದಕಲಕದೆಳೆವಿಸಿಲೊಳೊ |
 ಕತ್ತಲೆಪರವುದಲ್ಲದಿನಗರದೊಳ್ಳೋರೆ
 ಮತ್ತೆನೋಮಾನಿತ್ಯಕಿರಣಂಗಳೈದುನವೆ
 ಸುತ್ತಲುಂಮುಗಲಮುಟ್ಟಿದಕೋಟಿಗಳವಳಯವಣುಗನೋಡಚ್ಚರಿಯನೂ ||೧೦೭||
 ಕುಸಿದುಪಲಕಾಲಮುಂಪಾತಾಳದೊಳೊಗದು
 ದ್ವಿನಹಸ್ರನಯನಂಗಳಿಂದಮೋಡಿಮೊಡೆಕಾ
 ನೊಸಿಕೊಳ್ಳದೀಪುರದಗಳಭೂತಮಿದನಜಂಬಲ್ಲನೋಕೇಳೈನೆಂದೂ |
 ಬಿಸಜಸಂಭವನಪುರಿಗೆಂದಿಳೆಯನುಗದುಚ್ಚ
 ಲಸಿಬೆಳದಫಣಿಪತಿಯಮಣಿವೆಡೆಯಸಾಲಿನೆನ
 ಲೆನವುದಾಗಸದೊಳ್ಳಿಪೊಳಲಕೋಟಿಯರಂನದೆನೆಗಳೆಲ್ಲಾ ಜೆನೆಯೊಳೊ ||೧೦೮||

spires¹³, rows of parasols and fly-brushes¹⁴, waving banners with their dancing figures, and the brightness of clustering heaps of coral and pearls.

16. See, my boy, this wonder! On every side the circling fortifications touch the sky, so that no ray of the sun or moon can enter the city; but the darkness is dispersed by the moonlight-smile of the round faced damsels on the crowding lofty mansions, and the mild sunlight of the jewelled vases on the temples' towering spires.

17. Behold the jewelled crests of the serpent king! who though inhabiting the lowest regions, and for ages stooping, and searching with his two thousand eyes¹⁵, cannot discover the depth of the city's moat;—but thinking, “Possibly the Uncreate¹⁶ knows?” is now piercing, and bursting forth from, the earth on his way to ask at Bramha's residence¹⁷. For so the

13. The spires of temples are surmounted with ornamental vases, which are sometimes made of solid gold.

14. A fan made of hair to drive away flies; used only by persons of distinction.

15. Which are supposed to see a thou-

sand times as far as one pair. See p. 12, n. 23.

16. Bramha.

17. Fourteen worlds are enumerated; of which the abode of the serpent king is the lowest; and Satyaloka, the abode of Bramha, is the highest.

ವಾಯುಪಾಶಂಪರಿಯೆಧರಿಸುರುಳ್ಳ ವಿದಿಕು
 ಪಾಯಮಿನೇನೆಂದುನವರತ್ನಖಚಿತಕಮ |
 ನೀಯಕಾಂಚನಮಯೋಂನತದ್ರವ್ಯಪ್ರಾಕಾರವೊತ್ತುಗೊಂಡಲ್ಲಲ್ಲಿಗೇ |
 ದಾಯಮಿಗಿನಿಲಿಸಿದರೊಪೇಚರತೇಮಕೋ
 ಭಾಯಮಾನಾಲಯಂಗಳನೆನಲ್ಪಣೈರಮ
 ಣೀಯಮಾಗಿದೇಕನೇತನಯನೋಡೀಪುರದಮುಗಲಟ್ಟಲೆಯಸಾಲ್ಗಲಾ ||೧೮||
 ಮೇಲೆನಿಚ್ಚಂಪರಿವದಿನಮಣಿಯಮಣಿರಥದ
 ಘೂಲಿಗಳನೆಮಿಗಳಪೊಯ್ಲಿಂದಲೊಡೆಯೆದ್ದ
 ಸಾಲಹೊಂಗೋಟಿದನೆಗೊನೆಗಲಂಜೀಳ್ವಧೂಳಲ್ಲಿಗಲ್ಲಿಗೆನಭದೊಳೂ |
 ಸ್ಥೂಲದಂಡಾಕೃತಿಯನಾಂತವೋಲಾಪ್ರಕಾರ
 ಜಾಲಮಂದಿರಾದೇಹಮದಡೆಂಕಣಿಯುಕ್ಯಗ
 ಳಾಲಿಗಚ್ಚರಿಯಾಗತೊಳುಕುವೆತನಮನೋಡೀನಗರದೇಣ್ಣಿಸೆಯೊಳೂ ||೧೯||
 ಈನಗರವಧುತನೆಡೆಯೊಳಾವಗಂಜಾಳೈ
 ಮಾನವಗೈದೇಸಾಖ್ಯಂಪಿಚ್ಚಲೆಂದೊಂಮೆ
 ತಾನಿಷ್ಟದೇವತೆಯುಪೇಡಿಕೊಂಡಿದೋಡಾವರಕೆಕ್ಕಗೂಡಲೊಡನೇ |

gemmed angles of the city's ramparts send forth their splendour to the sky on every side.

18. Lest the rope of air¹⁸ should break, and they be thrown to the earth, have the demigods sought refuge on the lofty and firm ramparts of gold inlaid with jewels; and in line, at intervals, fixed their gorgeous palaces? See, son of Karna! for so appear, captivating to the eye, this city's range of cloud-capped bastions.

19. See, my son! at the eight points of the city, appearing, wonderful to the eye, the golden flagstuffs towering above the mass of ramparts, as if the dust from the angles of the golden fortifications, shattered by the stroke of the wheels of the day-jewel's jewelled car in his high diurnal course, were rising, at intervals, in thick columns to the sky.

20. The gardens encompassing the city glisten as though the city-queen having besought her favourite deity to increase the happiness of her perpetual residents, and received her peti-

18. On which their houses are built. ent regions. Those here referred to inhabit the air.
Various kinds of demigods inhabit differ-

ಸಾನುಕಾಗದೊಳ್ಳುಟ್ಟ ಪಸುರುಡಿಗೆಯೆನೆಧರಾ
 ಮಾನಿನಿಯಮೊಗದಾವರೆಯಮುಸುಕಿಕೊಂಡಿಹನ
 ವಿನವತ್ರಾವಳ್ಳಿಗಣೆನೆನಗರಮಂಬಳಿಸಿದುವನಂಗಲೈರದವು ||೨೦||
 ನಿಚ್ಚಲರಧೂಳ್ಳುಗಣೆಲೊಡಿಸಲೆಮದಂ
 ವೆಚ್ಚಿತರುಲತೆಯನೂದಾಡಿಮರಿದುಂಬಿಗಲೈಬಳಗಮಂಕೂಡಿಕೊಂಡಿಬನದೊಳ್ಳೂ |
 ನಿಚ್ಚಲೆಣೈವೆಲರೆಂಬನೊಕ್ಕಾಡಿನತಾನತಂ
 ನಿಚ್ಚೆಯಿಂತಿರುಗುತಿಡೆತೊಲತೊಲಗವಿರಹೆಗ
 ಲೈಚ್ಚರವೊಲೈತ್ತಲಂಪುಮ್ಯುಲಿಸುಮಂತೆಕೂಗುತಿವೆಕೋಗಲೆಗಲೂ ||೨೧||
 ಮಿಗೆಮುತ್ತಿಮೊರೆವತುಂಬಿಗಲೈತಿಂಫಿನೆಯನೀ
 ಮುಗಲೆಂದುಸುಳ್ಳವಗಾಳ್ಳಿಗೆವಿಡವೆನಪಿಪಲ
 ತೆಗಲಕೂಡಿಕೊನರನುಣೊಬ್ಬಗರನೀಮಿಂಜೆಂದುನೊಗಯಿಸುವವುಗಲಿಂದಾ |

tion,—had immediately and joyfully put on her verdant dress¹⁹; or like the fresh green leaves veiling the lotus-face of lady earth²⁰.

21. Agitating the sparkling limpid lakes, scattering the pollen of the opening flowers, with rampant fury dashing the trees and creepers, and accompanied by swarms of bees, the clear gentle gale, like a maddened elephant, roams at will throughout the grove²¹; whilst, on every side, the kókilès cry “Away! away!” warning the lonely lovers²².

22. Do you see, my son, in the city's budding groves, the flocks of peafowl ever strutting with delight, taking for thund-

19. Vows are very common amongst Hindus. They are made in sickness, in asking for prosperity, &c., and generally by females; who when paying them, go to the temple in their best garments and ornaments, and girded with small fresh branches of the margosa tree.

20. The lotus flower is surrounded by green leaves. See verse 12.

21. At a certain season it is extremely dangerous to meet a wild elephant separated from the herd. In this state their fury shews itself in rolling about in water, taking up dust in their trunks and scattering it on all sides, seizing and dashing everything that comes in the way; and a

liquid oozes from their temples, of which bees are fond. The properties of an agreeable breeze are gentleness, in which it resembles the slow gait of the elephant; coolness, which it receives from passing over sheets of water; fragrance, which it has from the pollen of flowers, &c., and bees track the fragrant breeze as they do the elephant.

22. The Kókilè resembles the cuckoo in habits, and its note is much admired. It is here represented as warning separated lovers against the delicious breeze, which is as dangerous to them (in exciting their unavailing passion,) as a furious elephant is to those whom it meets.

ಲೋಗುವಮಕರಂದಬಿಂದುಗಳನ್ನೇಮಳೆಗಳೆಂ
 ಬೊಗೆವನಂತನದೊಳಾವಗಮ್ಮದೆಕುಣಿವನೊ
 ಗೆಗಳಬಳಗಂಗಳೆಂಮಗನಿಕಂದೈತಲಿತನರೋಪವನದೆಡೆಯೊಳೊ || ೧೦೦ ||
 ಪೂಗ್ಗಳಪರಾಗಮೊಕ್ಕಿದಿಳೆಯಮೇಲೆಹಂ
 ನೀಗಣಂನಡೆಯಲದರಡಿಪಿಡ್ವೆವತ್ತಿಸಾ
 ಲಾಗಿರಲ್ವಿವುಬನವಿರಗಿಗಳೊಗದಂತೆಮನ್ಮಥಂಬರದಿರಿಸಿದಾ |
 ನಾಗರದೆಯಂತ್ರದಕ್ಕರಗಳೆಂಬಂದದಿಂ
 ದಾಗತಮಗಿರುಳುದವಿಯೋಗಮಂನಿನದಂಜಿ
 ಬೇಗದಿಂತೊಡೆವಂತೆಪೊರಲ್ವರತಿಗೈವಕೋಕಂಗಳಂನೋಡೆಂದನೊ || ೧೦೧ ||
 ನನುಗಾಳಿಸಂಧಿಸೆಕೆದದಪೊಂಬಾಳೈಗಳ
 ಕುಸುರಿಗಲ್ವವಜ್ಜತೆಗಳಮಲಮಂಜರಿಯೆ
 ಕುಸುಮಂಗಳಂತಪುಷ್ಪಾಂಜಲಿಗಳೊಂದಿಕಿಕ್ಕಿರಿದಪೇಗೋನೆಗಳಿಂದಾ |
 ಯೆನೆವಪೆಂದೆಂಗಾಯ್ಲೊಂದೊಂದನಿಡೆಯೊತ್ತ
 ಲೊಸರಿಸೋವೆಳೆನೀಗ್ಗಳಘ್ನುಂಗಳಾಗರಂ
 ಜಿಗುವಬನವೇಭೂದೇವತೆಯನಜೆನುವೊಲಿದೆಕುವರನೋಡೆಂದನೊ || ೧೦೨ ||

er-clouds, the thick crowding swarms of busy booming bees ; for lightning, the soft effulgence of the shoots and creeper-buds perpetually dancing to the breeze ; and for rain, the nectar-drops distilling from the luscious flowers²³ ?

23. Deeming the circling footprints of the swan-flocks on the pollen-covered ground to be the signs of Cupid's mystic serpent-charm, written and placed there to deter all lonely lovers from the grove,—and mindful of their own nocturnal separation, and afraid²⁴, see there the chakras fluttering in haste to efface the lines.

24. Behold! my son, the sprinkled offerings of the cocoa-buds scattered by the gentle breeze, the handfuls of flowers from the unsullied clusters, and the libations of milk flowing from the ruddy nuts compressed and brightly shining on the large and crowded bunches,—as though the glad forest-queen worshipped the goddess earth²⁵.

23. Peafowl are said to manifest the greatest pleasure during a thunderstorm.

24. See p. 34, n. 88.

25. In worship, coloured rice over which incantations have been uttered, is sprinkled upon the object worshipped, or in pre-

ಶರುಣಪಲ್ಲವದವಿಸ್ತಾರದಿನೇರದಿಂ
 ಸ್ವರಗೈವಕಲಪಿಕೋಚ್ಚಾರಣಿಸಾರದಿಂ
 ಸುರಿವಪೂದೊಂಗಲತುಷಾರದಿಂ ಸ್ವೈರದಿಂ ಸಲ್ಲ ಪಕಳೆನಿಬಳ್ಳಿಸೀ |
 ಮೊರೆವತುಂಬಿಗಲ್ಲುಂಕಾರದಿಂ ತೋರದಿಂ
 ಪರಿಪಕ್ವಮಾದಫಲಭಾರದಿಂ ಕೀರದಿಂ
 ಕರಮಿಸವುತಿಪ್ಪಸುಷಕಾರದಿಂ ತೀರದಿಂ ದೆಲ್ಲಿಯೊಂ ನಂದನಮೋಳೂ ||೮೪||
 ಭೂತಲ್ಯದಭೋಗಸಂಕುಲಕೆಬಹುವಿಧಸುಗಂ
 ಧಾತಿಶಯಸಾಖ್ಯಾದಿನಿಕೆದಣಿಸಿಬಳ್ಳಿಕನಂ
 ಪ್ರೀತಿಯಂತಲೈದಮಲಭೋಗಚಯಕೊಂದುಬಗೆಬಗೆಯಕಂಪಿನನೋಗಸನೂ |
 ಯೇತಕುಣಿಸದೆಬಿಡುವುದೀಬನವುತಾನೆಂಬ
 ರೀತಿಯಿಂ ಪೇರ್ದರಿದಮುಡಿವಾಳುಮಿರಲಳಿ
 ಪ್ರಾತಮರಿಯದೆತಿರುಗುತಿವೆನಿಧಾನವನಭಾಗ್ಯಂಕಾಣದಿಪ್ಪಂತಿರೇ ||೮೬||

25. Everywhere the grove is beautiful with fresh abounding shoots, the beautiful kōkile's incessant song, showers of nectar dripping from the clustering flowers, the hum of booming bees wheeling in uncontrolled delight, boughs burdened with fruit large and fully ripe, the fragrant mango beaming with the parrots' beauty²⁶, and swelling banks.

26. The *Mudiwāla*²⁷ wondering why the grove completely wearies with the high delight of every pleasurable scent the *Bhogi*²⁸ race of earth; yet, wanting in affection to the *pure Bhogi* race, affords them not a single fragrant pleasure,—extends its root; whilst—like an ill-starred²⁹ not perceiving treasure, the unconscious troops of bees fly wheeling round.

sence of it; flowers are poured from the cavity formed by joining the hands. Here the male flowers of the cocoa tree are referred to, which burst from a thick membrane that resembles the hands held as above. Water, or milk is also poured, or placed before the idol; here the milk of the cocoanuts is said to be expressed by their growing so closely together. In all these verses the chief design is to shew the abundance of every delightful object.

26. The plumage of the parrots feeding on the fruit adds beauty to the tree.

27. A kind of grass whose odoriferous

roots are much esteemed. The centre root strikes deeper than the lateral, and is here represented as reaching to the lowest region.

28. See p 11, n. 15.

29. The stern law of fate is commonly illustrated by the story of a poor bramin whom the goddess of wealth determined to enrich, and showered down an immense quantity of gold in his path as he was one day returning home. Just as he came near it, it occurred to him to try how far he could walk straight with his eyes shut; and in this way he passed the gold.

ಕುದ್ಧಾ ಲಹತಿಯನು ರೆತಾಳ್ವೆಂ ಮನಿನೆಗಂ
 ಮುದ್ದು ಗೈದೀವನು ಧೆಬೆಳ್ಳಸಿದಳ್ಳೆಂದು ತುರು |
 ಗಿದ್ದ ತನಿವಣ್ಣಿಂ ದೆನೆವವೀಗೋನೆಗಳೆಂ ಸಲೆನಮಪಿ ನಲೊಡರ್ಚೀ |
 ಯೆದ್ದಿರದೆ ಬಾಗದ ಮೊಕದಳ್ಳಿಗಲ್ಪ ರಣೆಗಿನ
 ಲಿದ್ದ ಪರೆಮರದು ಪುರುಷಾರ್ಥ ಮಂವಾಡಿದರ
 ನುದ್ದಾ ಮಗುಣ ಮುಳ್ಳೆ ಜೀವಿಗಲ್ಪ ನುಜನೋಡೆಂದನಾ ಪವನನೂನೂ ||-೨೬||
 ಕತುಗಿಂ ಪಿನೆವತಳ್ಳಿರತನಿಗಿಂತಮಂಕಲಕಿ
 ನಡೆದು ಮೊನೆಮುಗುಳ್ಳಕಸ್ತುರಗಳೆಂ ಪಾಯ್ತು ಮಾ
 ಮಿದಿ ಮರಾಜಿವವಜ್ರಮುಖ್ಯಿಯಂ ಪಿಡಿ ದುಲತೆಗಳೆ ಕೊನರಜಾಟಿಯಿಂದಾ |
 ಬಡಿದುಕೊಗಲೆ ಮನಿಸುನರದ ಪೊಬ್ಬೆಯೊಳ್ಳಾಲ್ದ
 ಬಿಡದೆ ಬನದೇವಿಯೊಲಗದೊಳ್ಳುತ್ಸವದಿಂದ
 ಲಡಿಗಡಿಗಿತೂಣಗೊಂಡವನಂತೆನೆವಮಂದಮಾರುತನನೋಡೆಂದನೂ ||-೨೭||
 ಬಕಳ್ಳ ಮಂದಾರ ಪಾದರಿಕಣೀಕಾರಚಂ
 ಪಕಕೋವಿದಾರಪ್ರಿಯಂ ಗುಕರವೀರಕುರ
 ವಕತಿಲಕನುರಗನಂದ್ರಾಗ್ರವತ ಮೇರುನೋವಂತಿಗಿರಿಂವಮೆಂಬಾ |

27. My son, behold! There the banana, mindful how Earth has borne the spade's deep wound, and ever reared her with the tenderest care, bowing with lowly reverence, presents her perpetual offering—large bunches glistening with luxuriant ripened fruit³⁰. Do good men e'er forget their former benefactors?

28. See there the gentle gale, like one possessed, wafts scattering the live ember-shoots of glowing hue; rushes upon the spikes of unblown buds; seizes the shining pointed fists of mango germs; lacerates himself with whip of creeper tendrils; and by the kókilè's ever-sounding cry, with joy bawls ceaselessly in the grove-goddess' temple³¹.

29. Every kind of tree, the Bakula, Mandára, Pádari, Kar-nikára, Champaka, Kóvidara, Príangu, Karavíra, Kuravaka,

30. From one root of the banana successive stems shoot up, so that it is always bearing fruit. In consequence of their great weight, the bunches of fruit are always bowed towards the earth.

31. During the prevalence of any epidemic disease some individual pretends that he is possessed by a divinity; and in a frenzied state walks about amongst hot embers in a narrow and shallow pit pre-

pared in front of a temple, walks over, or falls upon beds of spikes, pierces himself with false knuckles of steel, beats himself with a whip, and roars out at intervals; sometimes becoming calm, and then breaking out into frantic raving. This done in the temple dedicated to the goddess of disease is supposed to appease her anger.

ಸಕಲತರುನಿಚಯಂಗಳ್ಳಂಗಳಜನವಿಧನಾ
ಯಕದಮೂರ್ತಿಗಳ್ಳಂತೆನೆವನಕುಸುಮಿತಸ್ತ
ಬಕದಿಂದೊಪ್ಪುತಿಹಕುಂದಮಾಲತಿಮಲ್ಲಿಕಾರ್ಜುನಾಡಿ ||೨೯||
ನಾಲನಾಲಂಗಳ್ಳಂಬಕುಳಕುಳದಿಂದಹಿಂ
ತಾಲತಾಲಂಗಳ್ಳಂಮಾದಲದಲಗಳ್ಳಂತೆ
ಮಾಲಮಾಲತಿಗಳ್ಳಂಸಾರಂಭರಂಭದಿಂದಮಂದಮಂದಾರದಿಂದಾ |
ಜಾಲಜಾಲಂಗಳ್ಳಂಸುರಜೊನೆಜೊನೆಬಗೆ
ಪಾಲಪಾಲಾತತರುತರುಣಾಮೃಚನುಕಿಂಕರ
ಲಾಲಲಾಲಿತನವಾಶೋಕದಿಂದುದ್ಯುದ್ಯಾನಮತಿಹೆಲ್ವಿನಿಂಮೆರದುದೂ ||೩೦||
ಬಗೆವಡಿದುಮುಂನಮಾಡಿಡೆವದೊಳಹ
ದಘದಿಂದಬನದಪೊರವಳ್ಳಯದೊಳ್ಳಬ್ಬಹಂಟಿ
ಕಿಗಳಾಗಿಬಂದುಸಂಭವಿಸಿರಲ್ಪಳತಹೊಂಗೆದಿಗಿಗಳವರೊಳಾಡಿ ||೩೧||
ಮಿಗೆಮಲಿನಮಾಯ್ತುನವಾಂಗಮುಂಭ್ರಮರಾವ
ಳಗಿತಮಗದರನಂಗಮೇಕೆಂದುಪೂತನಂ
ಪಗೆಗಳ್ಳತಿಹುಚಿಗಳ್ಳಂತೆನವುತಿವೆನೋಡುಂದನಪುರದನಂದನದೊಳೂ ||೩೨||

Tilaka, Suragi, Nandýáwarta, Méru, Sévantigè, and Shirísha, shine like Cupid's quivers filled with fresh flowering clusters of the climbing Kunda, Málati, and Mallika³².

30. The magnificent gardens are adorned with lines of Sál trees, varieties of Bakula, Híntála, Tála, flowering Citrons, the dark Tamála, Jasmin, the beautiful Banana, Manda, Mandára, crowds of Jála, Surahonnè, Híonnè, Pála, Pálásha, clumps of Mango, and the beautiful Ashoca.

31. Here we perceive the flowering *hongédigès*³³ for former treason to their deity expelled, and placed, as those on mischief bent³⁴, outside the garden. From their society the race of bees, in every member of their bodies, is defiled³⁵. “With these (the bees) should we associate?” ask the blooming champacas³⁶, and shine immaculate in the garden’s midst. See them, my son!

32. Cupid's arrows are flowers, his bow the sugarcane, the bowstring a string of the large black bees so often alluded to.

33. A thorny plant which Shiva put, as an ornament, into his head dress; but cursed when, on a certain occasion, it betrayed him by telling a lie.

84. The expression means also, very

full of thorns. On account of this property it is used for hedges; and thus put outside.

35. The word means black, (the natural colour of the bee thus accounted for,) also moral blackness, or vileness.

36. The champaca and bee are natural enemies. See p. 30, n. 76.

ಮುದಿವಾಳಲಾಮಂಚಗಲ್ಲಬೇಗೇಽಞ್ಞಂಪೇಗೇ
 ಳ್ಲದಿಗುರುಚಂದನಂಗಳ್ಳಕೊಂಬಿನಿಕೊಂಟು
 ತೊಡರುದಜ್ಜೆ ಗಲ್ಲುಮಲ್ಲಿಗೆಜಾಜಿಗಲ್ಲವುಗಲ್ಲಂವುಗಲ್ಲೊಂದುಗೂಡೀ |
 ಕಡುಗಂಪುವಡೆದುದಾಮೂಲಾಗ್ರಮುಂಬನದ
 ನಡುವೆಪುಟ್ಟಿ ಪಾಣಮರಂಗಳೈಲ್ಲ ನೊಂಕಿ
 ದೊಡೆತಂಬೆಲರಿಂಗೆವರಿಮಲ್ಲವನೀಯ್ಯದಕುಜಂನಂದನದೊಳ್ಳೊಂದಿಲ್ಲೆನೆ || 31 ||
 ಈವನದನಡುನಡುವೆತೊಳ್ಳತೊಳ್ಳಗುತಿಹನ
 ಶೋವರವರದೊಳ್ಳೇದಲ್ಲದಲ್ಲದುವೆಲ್ಲಬೆಲ್ಲದರಾ
 ಜೀವದಲರಲತುಳ್ಳತುಳ್ಳದುವಿಡಿಡಿಬಂಡನೊಡನೊಡನೆನವಿದುನವಿದೂ |
 ಅವಗಮಗಮಗಲದೆಯುಗಯುಗಮಾಗನೆರನೆರದು
 ಕಾವನೊಗನೊಗನಿನಲಿನಲಿದುಮೊರೆಮೊರೆವಭೃಂ
 ಗಾವಳಿಯಗಾವಳಿಯಕಲ್ಲಕಲ್ಲಂಗಳ್ಳನೋಡುರವಿತನಯತನಯಾ || 32 ||
 ಸಗ್ಗದಾಣ್ಣನವಜ್ರಹತಿಯಿಂದನಾಗರಕೆ
 ಮುಗ್ಗುವಕುಲಾದ್ರಿಗಳ್ಳಮರಿಗಳ್ಳನಮೂಪಮೆನ
 ತೊಗ್ಗನಿಂಪೇಗೇಡಲನೀಮೋಗೇಯಲಿಲ್ಲದಕಾಮುಗೇಲಬಲ್ಲಗಂಗಳೈನಲೂ |

32. From root to tip the garden's every tree is full of fragrance: the roots with roots of *mudivāla* and *lūmancha*³⁷, the boughs with boughs of mingling *agaru*³⁸ and sandal; the flowers with flowers of pure leafed twining jasmins of every kind. Thus in this grove is found no tree but what imparts a pleasing odour to the cool fresh gale.

33. Mark! son of Karna, the loud humming of the booming swarms elate with joy, as closely clinging to the plants in loving pairs, they feed upon the pollen, treading the lotus flowers that thickly shoot and grow in sparkling lakes throughout the grove.

34. Like the throng of mountains' cubs struck by the bolt of heaven's lord³⁹, and falling to the sea,—or the multitudes of deep dark clouds descending in a mass to draw water from the ocean-depths,—or as if the earth-supporting elephants had mul-

37. A grass whose roots are fragrant. See p. 45, n 27. These roots running amongst the roots of the trees impart to them their scent; as also the sandal

mingling its branches with their branches; and the jasmine its flowers with their flowers.

38. A species of sandal.

39. See p. 12, n. 25.

ದಿಗ್ಗಜಮನೇಕಂಗಳಾದವೆನೆಕರಿಘಟಿಯು
 ಮೊಗ್ಗರಂವರಸರೋವರದಸಲಿಲಶಾನಕ್ಕಿಲ್ಲೆ
 ನೆಗ್ಗಿ ದಲ್ಲದೆಮಾಣದೆಂಬಿನಿಂಪೊಳ್ಳಲಪೊರಮಟ್ಟು ಬಂದವುಡೆಂದನೂ ||೩೪||
 ಬಳ್ಳರವುರುಪಾರ್ಥಮಂಕಾಮಿಸುವಯಾಚಕಾ
 ವಳ್ಳಿಯಂತೆಪೊಳ್ಳಲಿಂದಪೊರಮಟ್ಟು ಸರಸಿಯೊ
 ಲ್ತುಳ್ಳುಗುತಿಪ್ಪಾನೆಗಲ್ಲದಾನಾಭಿಲಾಷೆಯೆಂಬಿಟ್ಟು ಳ್ಳಕುಲಂತೊಲಗಲೂ |
 ಕಳ್ಳಕಳ್ಳಿನಗುವಸಜ್ಜನರವೊಲ್ಲರಸಪರಿ
 ಮಳ್ಳದಮಕರಂದಮಂಭ್ರಮರಾವಳ್ಳಿಗೆಮಾಜ
 ದೊಲಿದಿತ್ತು ಮೆರವಪ್ಪೊದವರೆಯೆಬಿಚ್ಚಲಗ್ಗಲೆಬಿಚ್ಚನೋಡೆಂದನೂ ||೩೫||
 ಕಾಗಾಲದಭ್ರಮಾಲೆಗಲ್ಲಮರಸರಣಿಯೊ
 ಲ್ತಾಗೂಡುತೆತ್ತಲುಂನಿಬಿಡಮಪ್ಪಂದದಿಂ
 ನೀಗೂಡಿಯೆಪೊಳ್ಳಲಪೇಬಾಣಿಲ್ಲೊಂದಪೊರಮಡುವಸರಸರಂಗಳಿಂದಾ |
 ಉಗೇಮರಳ್ಳುವತೇಜಿಗಲ್ಲಸಾಲ್ಗಳಾಮಧ್ಯ
 ಮಾಗದೊಲ್ಲವೆತೀವಿಸಂದಣಿಸುತಿನೆನಪ್ರಸರೊ
 ಳ್ಳಾಗೆವನಸಾಭಾಗ್ಯಮುಂಟಮಮಪೊಗಲ್ಲೆನೆಂತಣುಗನೋಡಚ್ಚರಿಯನೂ||೩೬||

tiplied⁴⁰,—issuing from the city gate, the herds of elephants approach to drink the water of the lake. Their weight must sink the earth !

35. When as beggars seeking mean men's alms (are driven away,) the bee-swarms cease to seek the bounty⁴¹ of the elephants that, issuing from the city, plunge into the lake,—and turn aside; whilst, like the liberal who laugh, (and call the beggars to their door,) the large, bright, full-blown lotus flowers gladly offer to the bees their fragrant nectar unrestrained.

36. Like the wreaths of monsoon-clouds meeting in the immortals' path⁴², and crowding thick on every side, the lines of horses coming forth from the lofty city-gates to drink, and those returning from the lakes, fill and crowd the road. Ah ! Who of kings has this man's wealth ? By what means shall I describe it ? See how wonderful, my son !

40. The earth is said to be supported by an elephant at each of the eight points of the compass.

The first clause of the verse may signify that the young mountains were

taking refuge in the sea from the thunderbolts of Indra.

41. The word means also, the liquor that oozes from the temples of elephants.

42. The sky.

ಬೇರೆಬೇರಿನಿತ್ಲೆ ಮಂಕನ ತನಯಂಗೆ
 ತೋರುತಿರ್ದಂಭೀಮನನೆಗಂಬಿಸಿಯೆಬಿಸಿ
 ಲೇರಿದುದುಭದ್ರಾವತಿಯೊಳ್ಳುಳ್ಳ ತೀಜಿಗಲಚಪಲತೆಯಸಾರಂಭದಾ |
 ಮಾರಿದಜವಂಗಳಂಕಂಡುಕಾಲ್ಗೆಟ್ಟಿಳೆಯ
 ಲಾರದೊಯ್ಯನೆನಡೆವತೀರ್ಗು ದುರೆಯಂಕಂಡು
 ನೂರೆಲೆಗೆಳೆಯನುಗ್ರೋಪದಿಂದುರಿಯನುಗುಲದೆಮಾಣನೆಂಬಂತಿರೆ ||೩೬||
 ಭಾನುಮಧ್ಯಾಹ್ನಗತನಾದನೀಕುದುರೆಗಲೊ
 ಳಾನುತ್ತಮಾಶ್ವಮಂಕಂಡುದಿಲ್ಲ ದರಿಂದ
 ಮೇಣದಂಪೊರಮಡಿಸುರೊಪೊಳ್ಳಲೊಳ್ಳಿಲ್ಲ ವೊಕಣ್ಣೆಗೋಚರಮಾಗದೋ |
 ಈನಿಧಾನವನರಿವಡೆಂತುತಿಮಗೆಲೆಕರ್ನ
 ಸೂನುಪೇಳೆಂದುಚಿಂತಾವಿಷ್ಣುನಾಗಿಪವ
 ಮಾನಜಂಚಿತ್ತ ಮೊಲ್ಲೆವಪುರಲಕ್ಷ್ಮೀಶನಂಘ್ರಿಯಂಧ್ಯಾನಿಸಿದನೂ ||೩೭||
 ತೃಪ್ತಿಯನಂಧಿ ಸಂಪೂರ್ಣಂ—ಅಂತುಸಂಧಿ ತಿಕ್ಕಂ ಪದ್ಯಂ ೧೧೩೩೩ ಮಂಗಳಂ||

37. Severally all this to Karna's son did Bhíma show ; when the burning heat arose ;—the horses of the sun seeing the superior gait and fleetness of the horses of Bhadrávatī, lost all their spirit, and unable to drag the car, moved tardily ; which seeing, the Sun in raging wrath was spitting flames.

38. The sun reached noon. “Amongst these horses, the chief horse I see not. Do they not bring it forth ? Is it not in the city ? Is it invisible to the eye ? This matter how shall we ascertain ? O son of Karna, say !” Thus Bhíma wrapt in care meditated in mind on the feet of Vishnu of Dévapura.

స్థానీ సూక్తి.

సూక్తి. జడిదుభద్రావతియొక్కమలతరవాజియం
 పిడిదుకలియౌవనాశ్వనజాతురంగమం
 బడిదనవన్గ్లకాణిసికొండుహస్తినావతిగేభిమంబందనూ॥

పద్యం.

జనమేజయక్తిపకేల్పణయకలహదో
 ళ్లునిదశాంతేయకుపితవదనారవిందదో
 ళ్లునుగువేళేనగేదోరువంసగంకిత్త దోల్కూదివనాగరికనంతే ।
 అనిలసుతనాహయంప్రేలప్రేరమడువినం
 మనదుబ్బేగదోలేకింతిసిమత్తేకన=జాతనవ
 దనమంనోరుతుతనుతాపదంతంనపల్లిదుకొల్కంకితేందనూ ॥౧॥
 లుప్రేకదింమునివరనోల్కాదికప్పిదగు
 రుద్రోహమోందక్తు తనోల్కాదిహేళదద్యే
 వద్రోహమేరతరనవనరక్కొదగదనామిద్రోహమృదేమూరూ ।
 మద్రుక్తితవిరప్రతిష్ఠేకృగూడదా
 త్రుద్రోహమదువేసత్కిదరనంగకేథ
 మ=ద్రోహమృదాగదిడుదేతనగశ్వమంకుకొండోయ్యదిరలూ॥౨॥

CHAPTER IV.

Contents. Bhima courageously seizes the most beautiful horse in Bhadrāvati, routs the forces of the valiant Youvanáshwa, has an interview with him, and returns to Hastinávati.

Verse 1. O King Janaméjaya, attend ! As a gallant grieved in heart until the pleasing smile appears on his lady's lowering lotus-face offended in the feuds of love, Bhíma in heat of spirit anxious for the horse's exit from the city, looked on the son of Karna's face, and thus, in deep distress, himself reproached :—

2. Rashly promising to the chief of saints and failing—*Guru-droha*—one ; assuring Krishna and drawing back—*Daiva-droha*—two ; not providing for the king's necessity—*Swami-droha*—three ; breaking the solemn oath I made—*Atma-droha*—that

ಪುನಿದನೇಬಯಲೈವೇದವ್ಯಾಸಮುನಿಪುನಿದೊ
 ತಸುರಾರಿನ್ನೈರಿಪನನ್ನೈರಿನಿದೊಡೊಳ್ಳಿ ತೆಂ
 ದುಸುರುವವಿತಕುನಂಗಲೈಸುರಿದೊಡಭಾಗ್ಯನೆಭೂವರನಭಾಗ್ಯನಾಗೇ |
 ಮಸುಳ್ಳಪುದೈತಕುಲಂಮಸುಳ್ಳನಿದೊಡದ್ದಪುದೆ
 ವಸುಧೆಯದ್ದದೆತನನುಡಿಬಂಜೆಯಪ್ಪುದಿದು
 ಪೊನತದೇಂಪಾಪದಿಂಕಾಣಿಸದೊತುರಗಮಿಂದನಿಲಜಂಚಿಂತಿಸಿದನೂ ||೨||
 ಪಾತಕಿಗೆನುಡಿದನೊಬ್ಬಸಿಯಹುದುಪರದಾರ
 ಸೂತಕಿಗೆನೆನದೊಕೆಬಯಲಹುದುಗುರುವಿಪ್ರ
 ಘಾತಕಿಗೆಕಾಣೊಪ್ಪತವೆಮರೆಯಹುದುತಥ್ಯಮಿದುಜಗದೊಳ್ಳೆನಗಾವಭವದಾ |
 ಜಾತಕಿಲ್ಪಿಪವೊಯಾದವಕುಲಮಹಾಂಬುನಿಧಿ
 ಶೀತಕಿರಣಂತನತರಣರನುಳ್ಳದನೊಹಯ
 ಮೇತಕೆಂತಕಟಕಾಣಿಸದೊಶಿವಶಿವಾಯೆಂದನಿಲಜಂಚಿಂತಿಸಿದನೂ ||೩||

makes four ; and then there's *Dharma-droha*—these five mortal sins¹,—unless I find and fetch the horse.

3. Has the saint Vēda Vyāsa lightly lied? Though he should lie, would Krishna then concur? Though he should concur, would the omens augur good? Though they should promise well, is the king of ill-starred fate? Though he should be ill-starred, can the lunar race e'er fade? Though this should fade, can the earth sink? Though the earth itself should sink, the failure of my word is something new! I wonder for what sin of mine the horse does not appear!

4. A sinner's uttered word becomes a lie; the adulterer's wish a fruitless thought; to the priest or bramin's murderer the exposed treasure is invisible. Throughout the world this is true. What sin have I committed? In what birth²? Has the Yādava race-oceans's moon³ abandoned those who trust him? Alas! alas! why is it that the horse does not appear?

1. These are severally, treason to one's priest, to God, to the king, to one's own soul, and to duty. See p. 22, v. 36—p. 24, v. 42. and p. 33, v. 61. where Bhi-ma's promises are given.

2. Prosperity or calamity is attri-

buted to the virtues or sins of former births.

3. An epithet of Krishna, as pleasing to the Yādava race as the moon to the ocean, which is said to rise (at the tides) from the joy of seeing the moon.

ತಲ್ಲಕ್ಷಣಂಗಳಿಂನಲ್ಲಲಿತಮಾದಹಯ
 ಮಿಲ್ಲಿವಿಧಿವತದಿಂದಮಿಲ್ಲದಿದೊಡೆಧರಾ
 ವಲ್ಲಭನರಂಜಿಸುವಮಿಲ್ಲದಿಗಳಂಕಾಣಬಲ್ಲೆನ್ನೇಮಹೀತಳದೊಳೊ
 ಯೆಲ್ಲಿಜೊಡಾತಾಣದಲ್ಲಿಪೊಕ್ಕುರಸಿತಂ
 ದಲ್ಲದೊನಯಭಾವೆನ್ನಲ್ಲದಿದಕೆಂತೆನುತ
 ಘುಲ್ಲಿಸುವಜಿಂತೆಯಿಂದಿಲ್ಲದೆವೃಕ್ಕೋದರಂತ್ಲಣಿಸುತಿರುತಿದೇನೂ ||೨೯||
 ಅನಿತರೊಳನ್ನೇಕನೇನೆಗಳನನಾಹದಿಂ
 ಘನವಾದ್ಯರಭಸದಿಂನೂತರಪೊಗಕ್ಕೆಯಿಂ
 ದನುಕಂಸಿದಮಲವಸ್ತ್ರಾಭರಣಗಂಧಮಾಲಾದಿಗಳಪೂಜೆಯಿಂದಾ |
 ವಿಸುತಾತವತ್ಪ್ರಚಮರಂಗಳಿಂದೆಡಬಲಮೊ
 ಳನುವಾಗಿವಾಘೆಯಂಪಿಡಿದುನಡೆತಪ್ಪನೃಪ
 ತನುಜರಿಂದಾಹಯಂನೀಗೇವೊರಮಟ್ಟುನಂಭ್ರಮದೊಳ್ಳೈತರುತಿದೇದೂ||೩೦||
 ವಿಧುಬಿಂಬದುದಯಮಂಕಂಜೊತ್ತರಿಸಿವಯೋ
 ನಿಧಿಮೇರೆವಂದುಕ್ಕುವಂತೆನಿಮಲವಾದ
 ಸುಧೆಯೊಳ್ಳೈಯಂಕಂಜುಪುಳಕಂನೆಗಳ್ಳಜಂಭಾರಿನಂಭ್ರಮಿಸುವಂತೇ |

5. If by Fate's decree there be not here a splendid horse with such properties endowed, can I ever see again the soft shining feet of earth's beloved lord⁴ ? In whatsoever place on earth it be, there entering I must search and bring, or my word is unfulfilled. How else ?" Thus restless with pressing care was Bhíma vexed.

6. Just then, with the array of many hosts, with music's joyful sound, with heralds' loud acclaim, with homage of rich cloths and ornaments, perfumes and wreaths of flowers, regal fly-brushes and parasols, led by princes on the right and left, the horse came forth to drink, moving with lofty pride.

7. As Ocean when it sees the rising lunar orb, moves and, swelling high, o'erflows its bounds ; or as Indra elate with hair erect⁵, when he saw the pure ambrosia rise, Bhíma, of moun-

4. An epithet for king. Here Dhar-maráya is meant.

5. Horripilation, the effect of either great joy or dread. The reference is to

the churning of the milk sea; which was done to procure the ambrosia on which depended the immortality of the gods; of whom Indra was chief.

ಅಧಿಕಬಲಯೌವನಾಶ್ವಾವನಿಪನ್ಯೈಶ್ವರ್ಯೇ
 ವಧುವಿನಕಟಾಕ್ಷದಂತೊಪ್ಪುವತುರಂಗಮಃ
 ಕುಧರೋವಮಾನವಮಾನಜಂಕಂಠುನಿರಸುಂಮಾನಮಂತಾಳ್ವನೂ ||೨||
 ಚತುರಪದಗತಿಯನರಸಧ್ವನಿಯವಣೀಶೋ
 ಭಿತದಲಂಕಾರದಸುಲಕ್ಷಣದಲಾಲಿತ
 ಶೃತಿರಂಜನದವಿಶೇಷಾರ್ಥನಂಚಿತದವಿಸ್ತಾರದಿಂಪೊಸತೆನಿಸುವಾ |
 ಸುತಸತ್ಕವಿಪ್ರಾಢತರಸುಪ್ರಬಂಧದಂ
 ತತಿಮನೋಹರಮಾದವಾಜಿಯಂಕಂಠುಹರು
 ಪಿತನಾಗನೋತುತಿರ್ದಂಕಲಾವಿದನಪ್ಪಮಾರುತಿಮಹೋತ್ಸವದೊಳ್ಳೂ ||೩||
 ಮೂಸಗದೊಳ್ಳುತುರಂಗಮವಿಪೊಸತೆಂದುವರ
 ವಾಜಿಯಂನಿಂಟಿಸುವಭೀಮಸೇನನವದನ
 ಕೋಜಯುಗಲೈಕ್ಯರಗಮೇಳುನಾದನೀವುನೊಳ್ಳುವೆಂದನಧಟನೀಗಾ |
 ವಾಜಿಯಂತಹೆನೆಸುತ್ತಲಿಂತಲೈದುಮಾ
 ಯಾಜಾಲಮಂಜೀಸಿದಂನಭೋಮಂಡಲ
 ಕ್ಯಾಜನವನಶ್ವರಕ್ಷೆಯಬಲಂಕಂಗೆಡುವೊಲರಸಕೇಳೆದ್ಭುತವನೂ ||೪||

tain bulk, was overjoyed when he saw the horse like the gracious smile of the powerful Youvanáshwa's goddess Wealth⁶.

8. Overjoyed did Bhíma see the splendid horse, which with gait of nimble feet⁷, pleasing neigh, resplendent hue, fully adorned, of perfect form, beautiful brilliant ear, and of inestimable value, resembled the wonderful and skilful production of a renowned poet,—and in extacy continued to behold it.

9. Whilst Bhíma was beholding the splendid horse as a wonder of the three worlds, Méghanáda fell at his lotus-feet, and saying, "See now my prowess; I will fetch the horse," he started thence, and overspread the sky with a magical illusion, so that the hosts guarding the king's horse were bewildered⁸. Hear, O king, the wonder !

6. The pure whiteness of the horse is the point of comparison between it and a smile.

7. The words of this and the succeeding phrases mean also, in application to a poem, skilfully arranged feet, ingenuity in the use of words of double meaning, clear arrangement, beauty, pro-

perty, pleasing harmony, and fine sentiments.

8. Of these illusions there are several kinds, differing in power and duration. The power of raising them is an occult science; it is often exercised in war. The objects raised have for the time the effect of reality.

ತುರುಗಿತೆತ್ತೆತ್ತಲಂಪುಳಯಕಾಲದಮೇಳು
 ಮೆರಗುತಿವೆಬರಿಯೆಬರಸಿಡಿಲೈತ್ತೆತ್ತಲಂ
 ಕರೆವುತದೆಬಿರುಗಾಳಿಧೂಳೈತ್ತೆತ್ತಲಂಕತ್ತಲೆಗಲ್ಲಟ್ಟಣಿಸಿವೆ |
 ಶೆರೆಯಬಾರದುಕಂಠಮರದುಕಂಠೆರೆಯೆದಿ
 ಕ್ಕುರಿಯಬಾರದುಮಹಾದ್ಭುತಮಿದೆತ್ತಣದೊಜಗ
 ದೆರೆಯನೇಬಲ್ಲನೆನುತಿದುರ್ದಾಸೈನಿಕಂಪೈಡಿಂಬಿಕೃತಮಾಯೆಗೇ ||೧೦||
 ಗಗನದೊಳ್ಳುಳುವುತನಿಮಿಷನೋರ್ವನಿನನಮಾ
 ಯೆಗೆಭಯಂಗೆಡುತುಡುವೆಗದಿಂಪೋಗವ
 ಜ್ರಿಗಿಪೇಳಲವನಾಳ್ಳುಳಂಕಳ್ಳುಪಿಕ್ಕೇಳಿಸಿದೊಡೀತನಾಂಭೀಮಸುತನಾ |
 ಮಗನಧ್ವರಕೆಹಯವನೊಯ್ದೆನೆನಲಕ್ಕವಂ
 ಮಗುಳದಂಪೋಗಿಸುರಪತಿಗೆಬಿಂನೈನೆನಸು
 ನಸುತವಂದೇವರ್ಕ್ಕೊಡಗೂಡಿಬಂದನಲ್ಲಿಗೆನಮರಮಂನೋಡಲೂ ||೧೧||
 ಯಿತ್ತತ್ತೀಕುದುರಗಾವಲಭಟರಕಂಠೆಬಲು
 ಗತ್ತಲೆಗಲ್ಲಂಧೂಳೈಳಂವಿಸಿಭೀತಿಯಂ
 ಬಿತ್ತಿನೆಲಕಿಳಿದುಪಡಿವಾಳುಯೆಂಪಿಡಿದರಸುಮಕ್ಕಳಂಬೀಳೆಹೊಯ್ದೊ |
 ತತ್ತುರಗಮಂಕೊಂಡುಚಿಗಿದನಾಗಸಕೆನರ
 ದತ್ತಣಿಂದಂಚೆಬೆಳ್ಳಾದವರೆಯನರ್ಥಿಯಿಂ
 ಕಿತ್ತುನಭಕೇಳವಂತೆಮೇಳುನಾದಂಭೀಮಕನೇಜರ್ಪೆರಗಾಗಲೂ ||೧೨||

10. On every side clouds as at the time of deluge fill the air ; on every side the naked⁹ lightnings flash ; on every side the whirlwind wheels the dust ; the darkness thickens ; none can open an eye ; if one forgetful opens it, he cannot see. The hosts at Méghanáda's magic power, cry, " This mighty wonder whence ? ' The world's great ruler knows ! "

11. A deity then roaming through the sky affrighted at his magic power, with hasty flight went and told Indra ; who sent messengers to enquire. To whom Méghanáda : " I am the son of Bhíma's son ; for a sacrifice I carry off the horse." When the messengers returned, and informed the ruler of the gods, he smiled, and came there with his deities to see the fight.

12. Here Méghanáda beset the eyes of the horse's guardian heroes with thick darkness and clouds of dust, sowed terror (from above,) alighted on the ground, the bridle seized, the

9. i. e. unaccompanied by clouds, thunder, or rain. This is the most dangerous kind of lightning.

ರಾಹುತುಡುಕಿದಚಂದ್ರಮಂಡಲವೊಗರುಡನು
 ತ್ವಾಹದಿಂದೆತ್ತಿಕೊಂಡೊಯ್ಯಮೃತಕಲೆವೊಬ
 ಲಾಹಕಂತಾರ್ಥ ಬೆಳ್ಳಂಚೆನೊಬ್ಬಯ್ಯೊವೊನತೆನೆಘಟೋತ್ಕಚತನುಜನೂ |
 ಬಾಹುಬಲದಿಂದೆಡದಕಕ್ಷದೊಳಿರಿಂಕಿದಮ
 ಹಾಹಯಂಗಗನಮಾಗದೊಳ್ಳೈದುತಿರೆಕುದುರೆ
 ಗಾಹಿನಚತುಬಲಂಕಂಡುಬೊಬ್ಬಿರಿದಾದುಕಾಳ್ಗಕೆಕ್ಕುಮುಂಕೊಂಡುದೂ ||೧೩||
 ಪೂಡಲೇಳತ್ವಂಗಲಿಂನೊಂದುಕುದುರೆಯಂ
 ಜೋಡಿಸುವೆನೆನತೀಕ್ಷೆಂದೆನುತಹರಿಯಂನ
 ಗಾಧದಿಂಬನ್ನೆತ್ತಿಕೊಂಗೊಯ್ಯದಿರನಬ್ಬನಖನಿಬಶಂಕೆಯಿಂದಾ |
 ರೂಢಿಸಿದಮಂದಿಗಲೈರದುಬಂದೇಣ್ಣೆನೆಗೆ
 ಮಾಡಿದರೊಮ್ಮತ್ತಿಗೆಯನೆನೆಮೀಳುನಾದನವಿ
 ಭಾದಿಸಿಚತುಬಲಂಕವಿಯೆಲೆಕ್ಕಿಸದವಂಸೈವರಿದನಾಗನದೊಳ್ಳೂ ||೧೪||
 ಬಲಿಕಾಬಲಂಕಂಡುಬಭ್ರಮಾಗದೊಳ್ಳೈಮುಂ
 ದಲೈವುತಿಹಮೀಳುನಾದನನಿಲವೊಬರಿಯೊ
 ಗಲನೆನಗಿಮೋನದೊಳ್ಳೈರಗಮಂಕೊಂಡುಬಾಂಗಲಕಡದೊಡೆನಿನನೂ |

princes overthrew, and with the horse leapt to the sky—like a swan with eagerness snatching a white lily¹⁰ from the lake, and rising to the air. Bhíma and Vrishakétu wondering stood.

13. Is this the lunar orb by Ráhu seized¹¹? Is it the ambrosial cup borne off with joy by Garuda¹²? Is it the white lighting's mass upon a cloud? 'Tis wonderful! As Ghatótkacha's son by strength of arm pressed fast to his left side the mighty horse, and went along the aerial way, the horse's guardian armies saw, shouted and cried, and to the battle rushed.

14. As if the swarming nations not doubting that the Sun was swiftly bearing to the sky the horse, wishing to yoke another courser to his car, (having but seven¹³,)—had met, and now laid seige to the eight quarters of the sky,—the forces hooting Méghanáda pressed upon him. He caring nothing passed along the air.

10. The swan is said to feed on lilies.

11. See p. 5, n. 13.

12. This story occupies many sections of the Mahá Bháráta. Garuda in order to release his mother from slavery engaged to bring for her mistress the cup of

ambrosia. This he accomplished after defeating all the gods in combat.

13. The Sun's chariot is represented as drawn by seven horses. He is here supposed to desire an even number.

ಉಳ್ಳಾಡುವರೆಯೌವನಾಶ್ವನಸುಭಟಕಟಿನಿಂ
 ನಳವನರಿಯದೆಬಂದುಕೊಕ್ಕಿದೆಯೆಲಾಜೀವ
 ದುಳ್ಳವನಾರೈದುಕೊಳ್ಳೆನುತಾತನಂಮುತ್ತಿಕೊಂಡುಕವಿದೆನುತಿದ೯೮೦ ||೧೦೫||
 ಹಿಂತಿರುಗಿನೋಡಿದಂಕಂಡನಲ್ಲವೆಜೀವ
 ಮಂತೆಗದುಕೊಂಡೊಯ್ಯಕಾಲನಂಪೊನಟ್ಟಿ
 ಪಂತಾಯ್ತುಲಾನಿಮನಾಹನಂಜಾಗುಜಾಗೆನುತಹೈದಿಂಬಿನಗುತಾ |
 ಸಂತತಂಕರೆವಕ್ಕಲ್ವೆಗಳಂಸ್ಥಜಿಸಿಬಲ
 ಮಂತವೆಪೊರಲ್ವ ಮುಂದಳೈಯಲಾಪುಯ್ಯಲೂ
 ರಂತಾಗೆಪೊರಮಟ್ಟಿದಾನ೨ಸನಸೈನ್ಯಮಕ್ಷೋಹಿಣಿಯಗಣನೆಯಿಂದಾ ||೧೦೬||
 ತನ್ನೊಳ್ಳಿದಮಲಹಯರತ್ನಮುಂಬಂಧುಕಳ
 ವಿನಭಸ್ಥಳಕೊಯ್ದನೆಂಬಕಡುಗೋಪದಿಂ
 ಬೆನಬಿಡದೆದ್ದು ದೊಗನಕೀಧರಣಿಮೆನಲಾಘುಟೋತ್ಕಚತನುಜನೂ |
 ಮುಂಸಮಾಡಿದರಜದಮಾಯೆಗಂಮಡಿಸಿಪ್ರತಿ
 ಯಂನೆಗಲ್ವಿದರೊವೈರಿಗಲೈನಿರಣೋತ್ಸಾಹ
 ದಿನಪಜೆಪಜಾತುರಂಗದಪದಹತಕ್ಕೇಳ್ವಧೃಷ್ಟಸಗತಂಬರಮೊಳ್ಳೂ ||೧೦೭||

15. The armies then seeing Mégghanáda go forward in the aerial way, cried "Fellow! Because by mere magic thrown, by fraud you seize the horse, and rise into the air, will Youvanásh-wa's valiant warriors spare you? Alas! not knowing your capa-city, you have come and us provoked; preserve what yet remains of life!" and pressing close upon him, shot their arrows.

16. He turned, and looking at them, laughing said, "Well, well! Here's the corpse pursuing Pluto as he runs away with the soul¹⁴! Your valour spare!" Then conjuring an incessant shower of hail, he completely overwhelmed the powerful hosts, and proceeded on his way. The uproar reached the city, and the army of the king went out by their akshóhinis¹⁵.

17. Because he came, stole the best horse in it, and took it to the air, has the Earth, hotly pursuing with fierce anger, risen to the sky? Or have the heroes made an opposing magic dust-cloud, double that made by Mégghanáda? For so the dust raised by the army's feet running eager for the fight, filled all the sky.

14. The god of death is said to ac- over the soul, and dragging it away.
 15. See p. 21, n. 52.

ಪಟಹನಿನ್ಯಾಽಘ್ರತಂಬಟಭೇರಿಗಘ್ರಸಮು
 ತ್ಕುಟನಾದಮುಗ್ರಗಜಘಟಿಯಘುಂಟಾರಣಿಂ
 ಚಟುಲವಾಜಿಗಘ್ರಬಾರಘಟದರಭಸಂಹರಿಸುತಿಹರಥದಚಕ/ಧ್ವನೀ |
 ಲಟಕಟಿಪಸಮರಲಂಪಟರಭಾಜಹೋಯ್ವ ಬಲು
 ಭಟರಚಾಪಸ್ವನಂಪಟುತರದಬೊಬ್ಬೆಯಾ
 ಭಟಗಘ್ರೋದಾಘಸಂಘಟಿಸಿತಿಬ್ರಹ್ಮಾಂತಘಟಮಿಂದೊಡೆಯದಿರದೆನೆ ||೧೨||
 ಯೆತ್ತಿಬಹಸತ್ತಿಗೆಯಮೊತ್ತಂಗಳೆತ್ತಲುಂ
 ಕತ್ತಲಿಸೆಪೊತ್ತಮನೆವೆತ್ತಬಲ್ಲತ್ತಿಗಘ
 ಕಿತ್ತುಭಟರೆತ್ತಿಜಡಿವುತ್ತಿರತ್ತಬೆಗ್ಗತ್ತವವುಮತ್ತೆಬಲಕೇ |
 ಸುತ್ತಲುಂಕೆತ್ತವೋಲ್ಕತ್ತಗಜಮೊತ್ತರಿಸಿ
 ಮುತ್ತಿನನೆವುತ್ತಲರಮೊತ್ತಿನಿಲಿಸುತ್ತಿರಲು
 ದತ್ತಚಮರೋತ್ತಿತಮರುತ್ತತಿಯೊಳ್ಳುತ್ತಮಹಿಮೋತ್ತರಂಭಿತ್ತರಿಸಿತೂ ||೧೩||
 ತನೆಯೊಳ್ಳಿದೇವಿಶಮೇಘುಂಗಳಂಪ್ರಳಯಮೋಶೆ
 ಲಿನಬುಘುಡಿಘುಡಿಸುತ್ತನಡೆವಂದದಿಂದಬೊ
 ಬ್ಬಿಸುತವಧಿಯಿಲ್ಲದೈತರುತಿಪೆಯಾವನಾಕ್ವನಸೈನ್ಯಮಂನೋಡುತಾ |

18. The joint thundering of war-drums of every size, the sound of the bells of huge elephant troops, the clatter of the hoofs of the mettled steeds, the rattling of the wheels of the driven chariots, the beating of the arms of the eager combatants¹⁶, the twang of the heroes' bow-strings, the war-cry's cruel din, all joined in one. Surely this day the mundane egg¹⁷ must break !

19. The uplifted crowds of parasols approaching caused a universal darkness ; but the newly whetted broad-swords drawn, and by heroes brandished high, sent forth abundant light. Around the squadrons huge elephants thick-set and crowding close, stopped, and shut out the wind ; but the abundant breeze from fly-brushes waved aloft, diffused a freezing cold¹⁸.

20. As all the winds held in restraint, but at the deluge freed, go thundering forth,—Youvanáshwa's hosts unbounded, shouting, advanced. Seeing them, the brave Méghanáda hugged

16. Combatants challenge or defy their foes, by smartly striking the arm below the shoulder with the palm of the opposite hand.

17. Which encloses the world.

18. This verse contains a very ingeni-

ous array of similar sounds. The design of the verse is to show that the army was composed of persons of high rank ; who alone are entitled to have parasols, elephants, and fly-brushes.

ಯೆಡಗೈಯ್ಯತುಕಗಮಂಬದಿಗಳವಡಿಸಿತನ
 ಖಡುಗಮಂಜಡಿಧನಿಬರೆಲ್ಲರಂಜಿತದೊಳ್
 ಗಡಣಿಸದೆಕಳಿಘಟೋತ್ಕಚನುತನನುನಗುತಗನದೊಳ್ಬರುತಿರ್ದನೂ ||೨೦||
 ದಿಳ್ಳಮಾದುದೆಯೌವನಾಶ್ವಭೂಪತಿಯುಬಲ
 ಹೊಲ್ಲೈಗರನೂಕುನೂಕಾವೆಜೆಯೊಳಾಕುದುರೆ
 ಗಳ್ಳನಂತೋರುತೋರೆನುತನಜಿತದುಹೈದಿಂಬಿಯೆಂಮುತ್ತಿ ಕೊಂಡೂ |
 ಒಳ್ಳಿ ತೋವೀರಹಯಹೋರಹವದೊಳಾಕೆ
 ಯುಳ್ಳೊಡೀಕುದುರೆಯಂಬಿಟ್ಟುಸಾರಲ್ಲದೊಡೆ
 ಕೊಳ್ಳೊಮ್ಮೆಹಾಸ್ತಸ್ತ್ರತಿಯನೆಂದಂಬರವನಂಬಿನೊಸ್ತೆಂಬಿಸಿದರೂ ||೨೧||
 ನಿಮರಾಯನಪೊರೆಯೆಪರಿವಾರವೊಳ್ಳಿವೆ
 ದಿಂಮಿದರೊನುತ್ತೆಕೆಲರುಂಬೊಕ್ಕಳವಲ್ಲಹಯ
 ಮಂವೊಗದನುಂದೆಕೊಂಪೊಯ್ಯೆನಾಪಡೆಬಿಡಿಸಿಕೊಳ್ಳಿಬರೆದೆ |
 ಉಂಮಳ್ಳಿನಪೇಡನೀವತಿಸಾಹಸಿಗಳಾದ
 ಜೊಂಮೆಪಂಮೈಸದಿರಿಸಾಕೆಂದುಮೇಳುನಾ
 ದಂಮಹಾಪಾಯಾಭಯಂಗಳಂಸ್ತಂಜಿಸಿದಂಮೂಜಗಂತ್ಲಣಿಸಲೂ ||೨೨||
 ಪೊತೆವೆಡಿಲರೆವಮಲೆಜಡಿವಕ್ಕಲ್ಲಂಜುಧೂ
 ಳ್ಳುತುವರಿರುಗಾಳಕಂಗೆಡಿವಕತ್ತಲೆಮೇಲೆ
 ಕೆಡವಗಿರತರುಗಳುಕೆಡಿವವಿಧಾಯುಧಂನಿಸುವಕಸ್ತಾಸ್ತ್ರಂಗಳೂ |

close to his left side the horse, brandished his sword regardless of them all, and smiling, went along the sky.

21. "Has the king Youvanáshwa's army lost its spirit? Push, push away the cowards! Where is the horse-thief? Show! show¹⁹!" Thus they pressed on Méghanáda. "Very well, hero! horse-thief! If you love your life, this horse set free, and go; or take this mass of weapons." Saying which, the sky they filled with arrows.

22. "Are you the mighty men that stand and guard your king? or are there others? This is no theft; the horse before your face I take; rescue it if you can; don't vainly bluster; if you are men of might, don't be alarmed. Enough!" This said, Méghanáda raised great magic terrors, so that the three worlds were moved:—

23. Blasting lightnings, pouring rain, falling balls of stone, dust-wheeling whirlwinds, blinding darkness, overwhelming

19. This is spoken by the warriors in the rear, to those in front.

ಪಿಡಿವಪುಲಿಕರಡಿಬಾಯ್ವಿರುಪಭೂತಂಗಳ್ಳು
 ಗುಡಿವಪಾವುಗಳ್ಳಿಟ್ಟುನುಡುವಕಾಡ್ಗಿಚ್ಚುಳ್ಳಯ್
 ಗುಡದವನಮಾಯೆಯಂತಡವರಿಲ್ಲಾಬಲಂಪುಡಿವಡದುದೇವೇಶೈನೂ ||೨೩||
 ಮಾಯದಿಂಬಲಮೆಲಮಂಕೊಂದುಹಯಮಂವಿ
 ಹಾಯಸಪಥದೊಳ್ಳೆಯ್ಯವೈದಿಂಬಿಯಂಕಂಡ
 ಜೇಯರಂಬರದವಿವರಂಗಳಂಪೊಗುವೆಂಟುಸಾವಿರಮಹಾರಥರನೂ |
 ಆಯಾವನಾತ್ಮನೃಪನಟ್ಟಿದೊಡೆನಭದೊಳ್ಳನ
 ಹಾಯಕೂರನಮಾರ್ಗಮಂಕಟ್ಟಿನಿಲ್ಲುಖಳ
 ಸಾಯದಿಬೀಡುತುರಂಗಮನನೆನುತನೈಗರದರಂಬಿನಮುಳೈಯನೂ ||೨೪||
 ವಿರರಹುದೋಜಗಕೆನೀವಲಾಸ್ಯಾಮಿಹಿತ
 ಕಾರಿಗಲ್ಗಲೆಯಾಕೆಯಿಲ್ಲೈನುತಡೈದಿಂಬಿ
 ಶೋರಗದೆಯಿಂದವರತೇಕೆಳ್ಳಂಚಾಪಬಾಣಂಗಳಂಕುದುರೆಗಳನೂ |
 ಸಾರಥಿಗಳಂಧೃಜಪತಾಕೆಗಳನಪ್ಪಳಿಸಿ
 ವಾರುವಂವೆರಸಿಕಡುವೇಗದಿಂದೈತಂದು
 ಮಾರುತನುತನಮುಂದೆನಿಲುತಿದನನೇಗಂಮತ್ತೆ ಪಡಿಬಲಬಂದುದೂ ||೨೫||

trees and mountains, sharp wounding diverse weapons, piercing darts and spears, seizing bears and tigers, wide-gaping spectres, life-drinking serpents, fast running and consuming forest-fires : —To stop his unsparing magic there was none: the army became dust. What more shall I say?

24. The sovereign Youvanáshwa seeing Méghanáda bearing off the horse through the heavenly path after he had slain by his magic the entire army, sent eight thousand chariot warriors invincible and skilled to mount the ethereal space; who stood in the path of the Unaided²⁰ hero, and addressed him, “Stop villain. Throw not away your life! Give up the horse!” and showered a tempest of arrows.

25. On which Meghanáda:—“Are you the world’s heroes? Ever ready in the service of your lord, your heads ye value not.” Then taking a huge club he squashed their chariots, bows, arrows, horses, drivers, banners, flags; and with the horse, came swiftly, and in Bhíma’s presence stood. Just then, another army of reserve came up.

20. i. e. able alone to overcome his foes; a superlative epithet applied only to the bravest.

CHAPTER IV.

ಹರಿಗೞಿಂನಾಗಂಗಳಿಂಸ್ಕೞಿದನಂಗಳಿಂ
 ಶರಜಾಲಕದೞದೞೞುಂಡರಿಕಂಗಳಿಂ
 ಸುರಗಿಬಿಡ್ಗಂಗಳಿಂನಡೆವಕಾಂತಾರದಂತೆನೆವಚತುರಂಗದೊಡನೇ |
 ಭರದಿಂಸುವೇಗನೆಂಬಯೞವನಾತ್ವಭೂ
 ವರನತನುಜಾತನಾಹವಕೆನಿರ್ಭೀತನು
 ಬ್ಬರದಬಿಲ್ದಿರುವಿನಬ್ಬರದಕೋಳಾಹಳಕೆಧರೆಬಿರಿಯೆನತೆತಂದನೂ ||೮೬||
 ಅಂಬರದೊಳ್ಳೆತ್ತಿಸಿದೊಡೆನಮರಫಿಕಕಣ್
 ಳಂಬಗೆಯದಹಿತಂಹಯಂವಿರಸಿಸ್ತೆವರದ
 ನೆಂಬುದಂಕೇಲ್ದಾಗಳಾಯೞವನಾತ್ವಭೂಪಂತಾನಿಕೋಪದಿಂದಾ |
 ತುಂಬಿವರಿಸಂಪಗಯಲರವರಮೞದನೂರೆ
 ಗಂಬಯಸಿಬಂದುದಿಮಿಗಿಪೊನತೆನುತಹರಿಸಿ
 ದಂಪೇಗದಿಂಮಣಿವರೂಢಮಂಕೆಲಬಲದಮನ್ನೆಯರಗಡಗದಿಂದಾ ||೮೭||
 ಯಿದುಭಗೀರಥರಥವಬೆಂಕೊಂಡುಪರಿವಸುರ
 ನದಿಯೆಪನಾಹಮೆನಲಾನ್ವಪನವರವರೂ
 ಥದಪಿಂತೆಬಹುವಾದ್ಯರಭನದಿಂವೆಡೆವರಿಯೆವೈತಪ್ಪಚತುರಂಗದಾ |
 ಪದಹತಿಗೆಧರೆನಡುಗುತಿರೆಜನ್ತುಮುನಿಪನಂ
 ತದರಸಂಭ್ರಮಕೆಸ್ತೊರಿಸದಂತರಂಗದೊಳ್
 ಕುದಿವುತಿವೆಂಕನಣ್ಸುತನವನಭಾವಮಂಪವನಜಾತಂಕಂಡನೂ ||೮೮||

26. With horses, elephants, war-chariots, heaps of arrows, banners, flags, parasols, sabres, broad-swords²¹,—the army gleamed like a marching forest; and with it came swiftly Suvéga, the sovereign Youvanáshwa's son, fearless in fight,—the earth splitting with the twang of his bended bowstring.

27. When the monarch Youvanáshwa heard that “the foe, regardless of our chariot-warriors who opposed him in the air, still runs off with the horse,” enraged he said, “The young bee has come seeking to rob the champaca flower's perfume²²! 'Tis strange indeed!” and himself urged rapidly forward his jewelled chariot, followed by his tributary kings with their armies.

28. Like the stream of the celestial Ganges flowing closely behind the car of Bhagírattha²³, with the din of music came the densely crowded army behind the chariot of the king, the earth

21. This and the preceding words have each a double sense; the one in the text applies to the army, the other to things contained in the forest, viz: lion, serpent,

sandal tree, abundance of grass, or sheets of water, banana, banks, lotus, a species of tree, and the rhinoceros.

22. See p. 30, n. 76.

23. See p. 2, the latter part of n. 7.

ಕಟ್ಟಿತರುಮೂಲಕಶ್ವಮನದರಕಾವಲೈ
 ದಿಟ್ಟಹೈದಿಂಬಿಯಂಬೈಚೆಟ್ಟುತಮನುಕಿ (
 ಯೆಟ್ಟಿಬಹಯೌವನಾಶ್ವನಪಡೆಗೆಕರ್ನಿಯಂಕಳುಪಿಕಾಲಾಗ್ನಿಯಂತೇ |
 ಯಿಟ್ಟಣಿಸುತೈದುನವನೇಗನಬಲೌಘುಕಿದಿ
 ರಿಟ್ಟುನಿಂದಂಭೀಮನುತ್ಸಾಹಮಾಗಪೇ
 ರೆಬ್ಬಿಟ್ಟುತ್ತಿನೂಕುವಮಹಾಪಾತಘಾತನುಂತತೆದೊಲೆಯದಿಪ್ಪಂತಿರೇ || ೮೯ ||
 ಕೇಲ್ಯೋಪಾಲಕನುನೇಗನಭಟಚೂಢಣಿ
 ಯೊಲ್ಲುತ್ತಿಕೊಂಡಕವೃಕೋದರನಿತ್ತಕೆಂ
 ಧೂಮ್ರಸುಕಶೇಣೈನೆಗ್ಗಂನೃಪರಮಣಿಭೂಷಣದಕಾಂತಿರುಗರುಗಿಸಲೂ |
 ಶೋಲ್ಕುರುಕಿನಿಂದಾರ್ದುಘಟಿಸುವಭಟಕರ
 ವಾಲ್ಮುಕೇಘಶ್ರಜಮರಂಗಲವಿಡಾಯಿಮಿಗೆ
 ಸೂಲೈರೆಯೆನಿಸಾಸ್ಥಕೋಟಿಕಲಿಯೌವನಾಶ್ವಕ್ಷಿತಿಪನೈತಂದನೂ || ೯೦ ||
 ವೊತ್ತಿಬಹಯೌವನಾಶ್ವನಪಡೆಯಚೂಣಿಯಂ
 ಕೆತ್ತುನಿಂದಂಕನೇನುತನದಂಕಂಘಕವಿ
 ಯಿತ್ತವನಮೇಲೆಕರುತರಗರಘಪಾಯದಳಮೊದಾಗಿಸಂದಣಿಯೊಳ್ಳೂ |

quaking at the stroke of their feet; whilst like Jahnu Muni, the son of Karna, unable to bear their exultation, boiled within him. Bhíma saw his emotion.

29. Having tied the horse to the foot of a tree, and appointed the brave Méghanáda to guard it, Bhíma sent Vrishakétu against the army of Youvanáshwa that was advancing towards them, and himself joyfully confronting the hosts of Suvéga's army, that came thronging like the fire that consumes the universe, stood—as the huge mountain bears without wavering the stroke of the rushing wind.

30. Hear, O Protector of the earth! (Janaméjaya.) Suvéga's foremost heroes pressed on Bhíma. Here, (towards Vrishakétu,) the brave king Youvanáshwa advanced,—the red dust shrouding the eight quarters of the sky, the lustre of the kings' jewelled ornaments glittering, the sabres flashing, brandished by heroes shouting from strength of arm, rows of parasols and fly-brushes extending, and multitudes of war-drums loudly sounding.

31. Against the front of Youvanáshwa's hosts advancing thick, the son of Karna firmly stood. Seeing which, elephants,

ಹತ್ತಿಸಿದಚಾಪಮಂಜೇಗೈದುಕೂಡೆಮನೆ
 ವೆತ್ತಕೂರಂಬುಗಳನಾಡೆನನ್ನಿನೆಮುರಿ
 ಯಿತ್ತವನಬಾಣಘಾತಿಕಿಹಯಚೋರನೀಂವೀರನೋಜಗದೊಳ್ಳೆನುತಾ ||೩೦||
 ಯೆಲ್ಲಿಹಯಚೋರನಂತೋರವನತ್ತರಂ
 ಚೆಲ್ಲವೆಂಭೂತಗಣಕೆನುತಬಿತ್ತಿಯಿಂದನಿಂ
 ದಲ್ಲಿನಿಲದೈತಪ್ಪಯೌವನಾತ್ಮನರಥಕೆಮಾರಾಂತುಕನಸೂನೂ |
 ಬಿಲ್ಲೊಳ್ಳಂಬಂವುಡಲಾರುನಿನೆಲವೊನಂ
 ಮಲ್ಲಿಸೊಸಿವೆನೋಡಿ ದೊಡೆಬಾಲಕನಿನೊ
 ಲೊಲ್ಲೆನಾಹವಕೆಂಮಕುದುರೆಯಂಬಿಟ್ಟು ಪೋಗಿಂದಡವನಿಂತೆಂದನೂ ||೩೧||
 ಆರಾದಡೇನತ್ವಮಂಬಿಡುವನಲ್ಲಮದ
 ವಾರಣಂಪಿರಿದಾದೊಡೆಳ್ಳೆಸಿಂಗಮಂಜಿಕೆಲ
 ಸಾರುವದೆನಿನತನುವಿನತೋರದಾಯತಕೆಕಲಿಗಲೈವೆಕಾತರಿವುದೇ |
 ವೀರನಾದೊಡೆಕೈದುಮುಪ್ಪಿಗಳ್ಳುಘೋರ
 ಪ್ರಹಾರಮಂತೋರಿನೀಸ್ಥೂಲಸೂಕ್ಷ್ಮಂಗಲೈವಿ
 ಚಾರಮೇಕೆನುತವೃಷಕೇತುತೆಗದೇಕ್ಷನಾನೃಪನಕಾಯಂನೋಯಲೂ ||೩೨||
 ಲೋಕದೊಲ್ಲೆನೊಳ್ಳೊಣವೇಭಟಿರಿಲ್ಲನೀ
 ನೀಕಲಿಕಣಾಪಸುಳ್ಳೆಯೆಂದುಸೈರಿಸಿದನಿಸ
 ಗಾಕೆವಾಳ್ಕೆಯಧೀರತ್ವಮುಂಟಾದೊಡದುಬಳ್ಳಿಕೆಂಮಪೂರ್ಯಮೆನುತಾ |

horsemen, chariots, and infantry, in one united mass fell on him. Twanging his well-strung bow, at once, he shouted, and let fly his fierce and whetted arrows. By his arrows' stroke the hosts were broken, and cried, "what a world's hero the horse-thief is!"

32. "Where is the horse-thief? Show! His blood I'll spill to the goblin band." Thus raging, in haste came Youvanáshwa. Confronting him the son of Karna stood, and fixed an arrow on his bow. "Who are you, sir? You have provoked us. To look at, you're a child. To fight with *you* I wish not; give up our horse and go." He thus replied:—

33. "No matter who I am, I'm not the man to yield the horse. Though the raging elephant be big, does the young lion affrighted, turn aside? Will the breast of the brave tremble at your body's huge bulk? If you be a warrior, shew the deadly stroke of armed hands; why this talk of big and little?" This said, Vrishakétu drew, discharged, and wounded the king.

ಅಕರ್ನ ಪುರದಿಂತೆಗೆದೊಡ್ಡ ನಾಭೂಪ
 ವೀರ್ಯವಂಕಡಿದನೆಡೆ ಮೊಲ್ಲರಲ್ಲ
 ನೀರ್ಕಾರ್ಣವಂಮೇರೆದಪ್ಪಿ ತೆನೆಮುಸುಕಿದಂಕಣೆಯಿಂದವನರಥವನೂ ||೩೪||
 ಮಾರ್ಗದೊಳ್ತಾಗಣಂಗಳನರುಕನೇಜಂ
 ಕೂರ್ಗಣೆಯಕಾಗಾಲಮಂಸೃಜಿಸಲಾನೃಪನ
 ಶೇರ್ಗೇರಗಕೂಗೋಂಡುಮುತ್ತಿ ತುಕರೌಘಮದನೇನೆಂಬೆನಾಕ್ಷಣದೊಳ್ಳೂ |
 ಯೇರ್ಗೇಳಿಂದೋಗ್ಗಂಹಿಸಿಸಾರಥಿಬಳ್ಳಕ್ಕಂ
 ನೀರ್ಗಾಂದೀರ್ಗುಕುಶಮನಂಗೈಯೈಕುರುಕಿಗಳ್
 ನೀರ್ಗೋಲವೋರ್ಗೇಳಾನೃಪನಂಗದೊಳ್ಳಾಣಿಸಿತುಜಾಳಾಂದ್ರದಂತೇ ||೩೫||
 ವೊಡಲೊಳಿದಿಡ್ತು ಮಂಕಿತೊಡನೆಚಿತ್ತದೊಳ್
 ಕಿಡಿಯಿಡುವ ಕಡುಗೋಪದುರಮೈಯೊಳಿರದೆವೊರ
 ಮರುಪುಷೋಕಂಗಳಿಂದನೆಕೆಂಪಡದವಾಲಿಗಳ್ಭಯಂಕರಮಾಗಲೂ |
 ತುಡುಕಿಪಾವಕಮಹಾಬಾಣಮಂಶಿರುವಿನೊಳ್
 ಶೊಡಿಸಿಕಿವರಗೆತೆಗೆದೊಡ್ಡ ತವನಂದುಕೈ
 ಗೆಡೆಕನೇತ್ಯಜಂವಾರುಣಾಸ್ತ್ರ ಪ್ರಯೋಗದೊಳ್ಳದಂತಂಪಿಸಿದನೂ ||೩೬||

34. On which the king :—"The world contains no champion who can cope with me ; but you indeed are brave ! 'A boy,' I thought, and thus forbore ; but if indeed bold courage you possess, that then is my good fortune." Then drawing to the car, he shot ; but the son of Karna cut his arrow midway²⁴, and with his shafts overwhelmed his chariot, as though a multitude of seas of darts had overflowed their bounds.

35. When the son of Karna had broken the arrows midway, and made a monsoon of fierce darts, the mass fell upon the king's chariot, pierced, and covered it. What shall I say ? At that moment, the charioteer, with heavy breathings panting, swooned, vomited blood, and, with his horses, slept the eternal sleep ; whilst the fragments of darts in the monarch's body appeared like a window²⁵.

36. Plucking out the darts that had pierced his body, his eyes reddened—as though the flame of fierce anger sparkling in his breast, no longer remaining in his body issued forth from

24. With his arrows.

a board densely perforated with round

25. A kind of window that consists of holes.

ಹವ್ಯವಾಹಾಸ್ತ್ರಮಂವರುಣಾಸ್ತ್ರದಿಂಗೆಲ್ದ
 ನವ್ಯಮೇಘಾಸ್ತ್ರಮಂಕರ್ಣಜಂಪೂಡೆವಾ
 ಯವ್ಯಾಸ್ತ್ರದಿಂದಬರಿಕೈದವಂತಿಮಿರಾಸ್ತ್ರಮಂಜೋಡಿಸರ್ವಿತನೂ |
 ರವ್ಯಾಸ್ತ್ರದಿಂಜೈಸಿಕ್ಕೈಲಾಸ್ತ್ರಮಂಕೊಡಳ್
 ದಿವ್ಯಕುಲಿತಾಸ್ತ್ರದಿಂಮುರಿದಾನ್ತಪಾಲನು
 ಗ್ರವ್ಯಾಳದಸ್ತ್ರಮಂತೆಗೆಯೆಲ್ಕೆಗರುಡಾಸ್ತ್ರದಿಂದಿವಂಖಂಡಿಸಿದನೂ ||೩೨||
 ಪೂತುರೇತರುಣಮಂತ್ರಾಸ್ತ್ರಪ್ರತೀಕಾರ
 ಚಾತುರ್ಯಮುಂಟಲಾನಿಂನೊಳ್ಳದುಲೇಸುಗೆ
 ಲ್ವಾತುರಮದೇಹೆನಿನಗೆನುತವಂಕೈದೋರಿಸಲ್ಕಣೆಗಲಾಗನದೊಳ್ಳೂ |
 ನೇತುವಂಕಟ್ಟಿದವೋಲಿಟ್ಟಣಿಸಲಾಗವೃಷ
 ಕೇತುತರದೊಟ್ಟಿತಿರಲವರ್ಣವೇರಿಡೆಯೊಳ್
 ಷ್ಠಾತುನಿಂದುದುಬೆಳ್ಳದುಚಿನಕಡಿದಕರಗಿರಿಯದೇನೆಂಬೆನದ್ಭುತವನೂ ||೩೩||

his eyes—and became terrific; and drawing a mighty Fire-arrow²⁶, he placed it on his bowstring, drew to his ear, and shot. The son of Karna then, unfaltering, with a Water-arrow cooled it.

37. Having with a Water-arrow overcome the Fire-arrow, the son of Karna fixed a fresh²⁷ Cloud-arrow; which with a Wind-arrow the king destroyed, and fixed a Darkness-arrow; he with a Sun-arrow defeated it, and prepared a Mountain-arrow; which the king broke with a celestial Thunder-bolt-arrow²⁸, and took a fierce Serpent-arrow; which, with a Garuda-arrow²⁹, Vrishakétu cut to pieces.

38. “Bravo, my boy! In the use of enchanted weapons you are skilled; that in you is excellent. But why this eagerness to conquer³⁰?” This said, the king put forth his might; and his arrows, like a bridge, were thickly crowded in the sky. Then

26. The power of using charmed weapons is represented as the highest attainment of a warrior. Different kinds of mystical incantations are either learned from the most celebrated saints, or the knowledge of them acquired by the practice of religious austerities. When an arrow is taken from the quiver and fixed on the bowstring, one of these incantations is repeated over it, and it thus be-

comes invested with whatever power is invoked. Thus a fire-arrow becomes a consuming fire &c.; the different incantations imparting different powers.

27. i. e. not exhausted, full of water.

28. See p. 12, n. 25.

29. See p. 14, n. 34.

30. i. e. you ought to be content with this display of skill, and not indulge the vain hope of a victory over me.

ಅವರೀವಾಕುಸುಗೇಯೋಲ್ಕಂಡಲಾಕೃತಿಯೋಳ್ಳೊ
 ಪುನಕಾಮುಕಂಗಳುದಯಾಸ್ತಮಯಮಪ್ಪತಿ
 ರವಿಬಿಂಬದಾಯತದೋಲಿರೆನಡವಣಂಬುಗಲ್ತ ನ್ನರೀಚಿಗಲಂತಿರೇ |
 ಅವಯವದಘುಯದೋಳ್ಳೊಗುವರಕ್ತಧಾರೆಗ
 ಲ್ತವಿಸಂಜೆಗೆಂಪಿಡಿದತೆರದಿಂದಕಂಗೊಳ್ಳನೆ
 ಭುವನದೋಳ್ಳೊಸ್ವತಾಯ್ತು ಸಂಗರಂಸಂಧ್ಯಾಗಮವನಂದುನೂಚಿಪಂತೆ ||೩೬||
 ಯೆಚ್ಚು ಕೈಗೆಡದಾನ್ತ ಪಾಲನಾಕಣೆಗಳಂ
 ಕೊಚ್ಚಿ ಬೇಸರನೀವೃದ್ಧಧ್ವಜಂಬಳಿಕದಕೆ
 ಮೆಚ್ಚಿ ಕೇಳ್ವಂಯಾವನಾತ್ಮನೆಲೆಬಾಲನೀಂಪಸುಳ್ಳೆಯಾಗದೋಡೀನೂ |
 ಕೆಚ್ಚೆ ದೆಯಭಟನಪ್ಪಿನಿನಂಪಡದವನಾವ
 ನೆಚ್ಚಿರಿಸುನಿನಮುತ್ತೈಯ್ಯನಾರೆನುತಲೆಗ
 ವೆಚ್ಚಿಡಾತನಕೋಲ್ಕಲಂಕಡಿಡುನಸುನಗುತಕನೇನುತನಿಂತೆಂದನೂ ||೪೦||
 ಪುಯ್ಯಲೊಳ್ಳಂಬಂಧಳವುತೋರುತಿಪಾಣಿನಿಂ
 ಮೈಯ್ಯಮುತ್ತೈಯ್ಯನಾರೆಂದುತನಂಕೇಳ್ವೆ
 ಕೈಯ್ಯರಿದುಕಾಣಿಲ್ಲವೆಕನೇಕಮಲಹಿತಕರವರನುಸುರಬಹುದೇ |

Vrishakétu cut and heaped them up, until a mountain of
 shivered arrows grew, and stood in the space between them.
 What shall I say of this wonder ?

39. In their mutual shooting, their rounded bows resembled
 the vast orbs of the rising moon and setting sun³¹; the arrows
 flying midway—their rays; the streams of blood from their
 wounded limbs—the evening's crimson dye, astonishing the
 sight. 'Twas a new thing in the earth, that a combat should
 betoken the evening's approach.

40. Vrishakétu unfatigued, cut in pieces the darts which the
 king unfaltering shot. Admiring which, Youvanáshwa asked
 him, "My boy! what though a child you be, you are a warrior
 of stout heart: whose offspring are you? Say! Your father's
 father who?" Saying this, he drew and shot. The son of Karna
 then, cutting his shafts to pieces, smiling said:—

41. "Whilst showing your might in combat, you ask me
 who's my father, and my father's father who? Do you not know

31. i. e. rising and setting behind the eastern and western mountains. See p.
 the mountain of shivered arrows, as the sun and moon are said to do behind the
 3, latter part of n. 8.

ಪೊಯ್ಯಲೆಳೆಸಿದವಿರೋಧಿಯೆಕ್ಕಿಗಿವಿರಹಿತಂ
 ಗೈಯ್ಯಬೇಕಲ್ಲ ದೆಲೆಮರುಳೆಕೊವಿದನಾದ
 ಜೊಯ್ಯನೆಪರೋಕ್ಷದೊಲ್ಲ ಉದುಕೊಳ್ಳಸಾಕೆನುತವೃಷಕೇತುತೆಗದೆಚ್ಚನೂ ||೪೦||
 ಅಪ್ರತಿಮನವ್ವಿಬಾಲಕಲೇನುಲೇಸುಬಾ
 ಣಪ್ರಯೋಗಂಗಲೈನುತೊಂದುಕಣೆಯೊಡಿಕ
 ನಪ್ರದೇಕತೆಗದವಂಬಿಡಲ್ವಿನನುರವನುಗಯೆಮ್ಮೆಮರದುಕೂಡೆ |
 ನಪ್ರಾಣಿಸುತಕೆರಲ್ವಿಂನುನೋಡೀಸಾಯ
 ಕಪ್ರಭಾವವನೆನುತದೆನೆಸುಗುಳ್ವಕನ
 ಕಪ್ರಭೆಯೊಲೈನೆವನರಳಂತೊಟ್ಟುಕೆನೆಗೆಲೆದಾದೇಚ್ಚನಾನೃಪನನೂ ||೪೧||
 ಯೇನೆಂಬೆನರನಕನಜನಬಾಣದಘಾತಿ
 ಗಾನರೇಂದ್ರಂಕರದಜಾಪಮಂಬಿಟ್ಟುಮೂ
 ರ್ಧಾನುಗತನಾಗಲಾತನಬಲಂಮುಂಕೊಂಡುಬಂದಿವನಮೇಲೆಕವಿಯೇ |
 ಆನೆಯಂಪೊಯ್ದೊಳವಸಿಂಗಮಂಮುತ್ತುವಮೃ
 ಗಾನೀಕಮಂಕಂಡೆವಿದೆನುತತುಳ್ಳುಕಿದನ
 ನೂನಶರಜಾಲಮಂಕುತುರಗರಥಪದಾತಿಗಳನಂದಣಿದಣಿಯಲೂ ||೪೨||

them by my arm? Is it needful to mention Karna and the lotus' friend³²? enmity alone is brought to the ear of a combating foe. O fool! if you have any sense, ascertain elsewhere: enough!" With this he drew and shot.

42. "My boy, you are unequalled! your archery is excellent!" Saying this, the king prepared an arrow, drew to his ear, discharged, and pierced the breast of Vrishakétu. He fainted; but instantly recovering, enraged, "See now this arrow's power!" he said, and fixed a dart that flung a dazzling golden blaze on every side, drew to his ear, and, with a shout, shot at the king.

43. What shall I say, O king? At the stroke of the son of Karna's shaft, the king dropped from his hand his bow, and swooned. Then forward his forces came, and pressed on Vrishakétu. "Today we see the herds of deer surround the lion as he slays and drags off the elephant," he said, and discharged an innumerable multitude of darts; so that the crowds of elephants, horses, chariots, and infantry were distressed.

32. The sun. Their widely extended fame rendered the mention of their names superfluous.

ತರಿತರುಕತ್ತರಿಸಿಕೊಳ್ಳಿ ನಟ್ಟುಭಳಿಸಿ |
 ಕೊರದರದುಕಡಿದಿರುಬಗ್ಗದುಗದುಗಬ್ಬರಿಸಿ
 ಪರುಸೀಳ್ಳು ತರಿಸಿಕೆತ್ತಿ ಖಂಡಿಸಿಬಲ್ಲಚೆತಿವಿದಿಕ್ಕಿಕೊಯ್ದು ಪೊಯ್ದೊ |
 ಎರಗಕವಿದಿದೊತ್ತಿ ಕದುಕಿಕ್ಕಿಲಿಸಿಕೀರಿ
 ತುರುಗತುಂಡಿಸಿತುಳುಕಿಸಾಂಟಿಮರುಮೊನೆಗೊಂ
 ತುರೆಪೊರಳ್ಳು ದವರಿಚತುರ್ಬಲವನೆಲ್ಲ ಮಂಕನೇಜನೆನುವಕಣೆಗಳೂ ||೪೪||
 ತಲೆಬೀಳಲಟ್ಟಿಗಲ್ಲಾದಿದವುಮೇಣಟ್ಟಿ
 ನೆಲಕುರುಳೆತಲೆಗಲ್ಲೆದ್ದಾದಿದವುಕೈದುಗಳ
 ನಲುಗದವುಖಂಡಿಸಿದತೋಳ್ಳುಕೆಕಡಿದಕಾಲ್ಗುಂದಕಡಿಯಿಟ್ಟವೂ |
 ಕಲಿತನಮದೆಂತೊಪಟುಭಟರಳವಿಗೊಟ್ಟಾಗಿ
 ಸಲೆಸರಳುಘುಯದಿಂದುಡಿವುತಿಡೆನುಸಮು
 ಜ್ವಲಿದೀವದೆಡೆಗೆಮುಗ್ಗುವಪತಂಗಪ್ರಸರಮೆನೆವೃಷಧ್ವಜನಿದಿರೊಳೂ ||೪೫||
 ಕಡಿಕಡಿದುಬಿದ್ದಕೈಕಾಲ್ಗುಲಿಂತೋಳ್ಳುಲಿಂ
 ಪೊಡೆಗೆಡದಹೇರೊಡಲಸೀಳ್ಳುಲಿಂಪೋಳ್ಳುಲಿಂ
 ಮಡಿಮಡಿದುರುಳ್ಳವಕಟ್ಟುಳ್ಳುಲಿಂಬಾಳ್ಳುಲಿಂದೊಡೆದತಲೆಯೋಡ್ಗುಲಿಂದಾ |

44. Peeling, slashing, raking, wounding, cleaving, drilling, grinding, hewing, stabbing, scooping, piercing, digging, tearing, riving, splitting, carving, chopping, striking, goading, cutting, beating, falling, pouncing, gashing, pressing, shaking, fixing, clawing, filling, hacking, quivering, goring, sticking,—the son of Karna's gleaming darts completely overthrew the foe's united force.

45. Heads falling off, the trunks kept up the fight; trunks rolling to the ground, the heads rose up and warred; the severed arms their weapons brandished high; legs though cut off, marched forward What valour here was shown! In front of Vrishakétu—as clouds of winged white ants rush to the lamp's bright flame—the mighty warriors in one united mass, rushed to the fight, and perished by the wounds of his terrific darts.

46. With slashed and scattered hands, and legs, and arms, slices and pieces of bulky bodies overthrown, perished and fallen men of might, fragments of skulls shivered by swords, the frightful field was strewn. In the midst of that war's

ಕಡುಭಯಂಕರಮಾಗಲಾರಣದಘೋರಣದ
 ನಡುವೆಕಲ್ಪಂತಭೈರವನಂತೆಜವನಂತೆ
 ಕಡುಮುಳ್ಳದವನಕಾಣತಲೆಬಿಟ್ಟುಸಲೆಕೆಟ್ಟುಸರಿದರೇಣ್ಣೆನೆಗೆಭಟರೂ ||೪೬||
 ಮೈಮರದಭೂಪನಂಬಿಟ್ಟುಪಟುಭಟರುಳ್ಳದೆ
 ವೈಮಹಾದೇವನುತಸರಿದರೇಣ್ಣೆನೆಗೆವಂ
 ಕೈಮಾಡಲೋಪೇಂದ್ರಕಾಣದೆಬಳ್ಳಲರಿಪುಚ್ಚೇತನಿಕೊಳ್ಳದಿರಲೂ |
 ವೈಮನಸ್ಸದೊಳ್ಳಕಟತಪ್ಪಿತೆರಣಾಟೋಪ
 ವೈಮೊಗಂಬಲ್ಲನೆನುತವನೆದೆಗೆಬಂದಿದೇ
 ನೈಮೂಘೇನಿನೆಗನಲ್ಲಾಡಿಯದಿರಲೊಯ್ಯನಾನಪ್ರವನುಸುರನಾಶೈದನೂ ||೪೭||
 ಸತ್ಯಮೆನಗುಂಟಾದೊಡಾಂಧೀರನಾದೊಡಾ
 ದಿತ್ಯಂಗಿಪಾತ್ರನಾದೊಡೆತಂನತಾತಂಗ
 ಪತ್ಯತಾನಾದೊಡೀನಪ್ರಪತಿಜೀವಿಸಲೆನುತಕನೇಜಂಪಗೆಮಾಗುವಾ |
 ಕೃತ್ಯಮಂಬಿಟ್ಟುಮಹೀಕನಬಳ್ಳಲೈಗೌ
 ಚಿತ್ಯಮಾದುಪಚಾರದಿಂದಸಮರಶ್ರಮಪ
 ರಿತ್ಯಾಗಮಪ್ಪಂತೆಸಂತೈಸುತಿರಲಾಧರಾಧಿಪಂಮೈಮುರಿದನೂ ||೪೮||

slaughter, the heroes saw—like the world's destroyer³³, or the god of death—the wrathful Vrishakétu; and routed, fled to every quarter.

47. Leaving the swooned king, the mighty warriors cried, "Great God! have we survived?" and fled in all directions. He seeing none to fight with, and the fainted foe not yet recovered, with pity moved, exclaimed, "Alas! and is his martial ardour lost? the Five-faced³⁴ knows!" Then coming to him, said, "What! have you fainted?" When no answer was returned, he sought to find the breathing of the king.

48. "If truth there be in me; if I be brave; if I be sprung from the Sun; if my father's child I be;—let this king live!" Thus spoke the son of Karna; and quitting hostile deeds³⁵, with kindly offices fitting the king's lifeless state, attended on him; seeking to remove the great fatigue of war. The lord of earth then slowly stretched his limbs.

33. Shiva. See p. 23, n. 57.

34. Shiva, or Bramha the creator, who originally had five heads.

35. i. e. he did not take advantage of his fallen enemy, to slay him.

ಅರಸಕೇಳಾಯಾವನಾಶ್ವನಿಂತಾಗಮೈ
 ಮುರಿದುಕಂಠೈ ರವನಿತರೊಳ್ಗತನುಯದಂ
 ತಿರೆಕನೇ ಸಂಭವಂ ಮುಂತಾನಿದೇ ಪ್ರದೇಶಕೈ ತಂದುನಿಂದೂ !
 ಕರದಕಾಮು ಕವನೊ ದರಿಸಿದಿವ್ಯಬಾಣಮಂ
 ತಿರುಪುತಾದೇ ಸುವತೆರದಿಂಬರಿದೆ ಮುಳಿಸಿನು
 ಬಬ್ಬರಮನೆಗಳ್ಳ ತನ್ನಾಲ್ತನದಬಿಂಕಮಂಕಾಣಿಸಿದನೇವೇಳ್ವೆನೂ ||೪೯||
 ಕೂಡೆಕಂಠೈ ರದೆದ್ದು ಚೇತರಿಸಿದನೆಗಳಂ
 ನೋಡಿತಂನವರೋಷೇ ರಂಕಾಣದಿರಕೈ
 ಮಾಡದೆವೃಥಾಟೋಪಮನೆಗಳ್ಳ ವವಿರೋಧಿಯವಿಕ್ರಮವನೆಕಂಡೂ !
 ಮೂಡಿದವಿರಕ್ತಿಯಿಂನಾಚಿಮನದೊಳ್ಳವಂಥ
 ಪಾಡಿವನೊಳ್ಳಿಂನುಸಲ್ಲ ದುತನಗೆಕಾರುಣ್ಯ
 ಕೇಡಾದಬಳ್ಳಕದೇತಕನಮರವೆನುತವಂಕನೇ ಜಂಗಂತೆಂದನೂ ||೫೦||
 ಮೂಲೋಕದೊಳ್ಳ ನಗೆಸಮವಾದಮೇದಿನೀ
 ಪಾಲರಂಸುಭಟರಂಕಾಣೆನೆಂದಾನಿತು
 ಕಾಲಮುಂಪೆರತಿದೇ ನಿಂನುವಂಗೆಲ್ದನೀನತಿಬಲನೆನಿಸಿಕೊಂಡೆಲಾ !

49. Hear, O king! When Youvanáshwa thus his body stretched, before he opened his eyes, unknown to him, the son of Karna came to his former place, and stood. Then shaking his bow, he fixed a powerful arrow on the string; and feigning swelling rage, displayed his pride of power, shouted, and made as he would shoot. What more shall I say?

50. Immediately the king opening his eyes, arose, came to himself, looked round about him, of his own people saw not one, but saw in front the valour of his foe not fighting, feigning eagerness,—with rising aversion³⁶ ashamed, to himself he said, “No more revenge in him I’ll seek; since now my favour he deserves, why longer should I fight?” and thus the son of Karna he addressed:—

51. “In the three worlds no lord of earth, no warrior equal to myself I find.” Thus hitherto myself I prided. Conquering me, you now become a celebrated hero. Child! whose are you? What’s your name? Why do you seek this world-re-

36. Aversion to contend with one who had spared when he might have destroyed him.

ಬಾಲನೀನಾರವಂನಿನಪಿಸುರೈಲೈಗೆ
 ಮೇಲೆನಿಸುವೀಹಯಂನಿನಗದೇತಕೆನಿನ
 ಶೀಲಕಾಂವಾರುವೋದಂಕಾದಲೊಲ್ಲೆನಿಸುಸುರಂದೊಡಂತೆಂದನೂ ||೫೧||
 ಅದೊಡೀಜಗಕೆಲೋಚನನೆನಿಸಿನಭದೊಲೈನೆ
 ವಾದಿತ್ಯನಿಂದೊಗೆದಕರ್ನನಂಕೇಲ್ದರಿವೆ
 ಯಾದೊಡಾತನಸುತಂಪಿಸುರನಗೆವೃದ್ಧಕೇತುವೆಂದುನರಲೀಲೆಗಾ |
 ಯಾದವಗೇರಸಾದಕೃಷ್ಣಂಭರತಕುಲದ
 ಮೇದಿನೀತ್ವರಯುಧಿಸ್ಥಿರನಿಮುಖಂಗೆಯ
 ಲೀದವ್ಯಹಯಕೆಭೀಮನನಟ್ಟಲವನೊಡನೆಬಂದೆನಿದುಹದನೆಂದನೂ ||೫೨||
 ಯೆಂದೊಡೆಲೆಹವರನೀನಿನಗಂತಂನೊಳ್ಳಂ
 ಶೆಂದುದಿಲ್ಲಕಟಿಧಮದರೂಪುತಾನೀತ
 ನೆಂದೆಂಬರಾಯುಧಿಸ್ಥಿರಮಹೀಪತಿಯನವನೀಮುಖಂಗೆಯುವವನೇ |
 ಇಂದಿರಾವಲ್ಲಭನಪದಕೆನಂಮಿಹಯಮ
 ನೊಂದನೊಯ್ವರೆತನನವೇಸ್ವಮಂತಾನೆ
 ತಂದುಹರಿಪದಕರ್ಪಿಸುವೆನೆಲ್ಲಿಭೀಮನಂತೋರೆಂದನಾಭೂಪನೂ ||೫೩||
 ಯೆನಲಿಚ್ಛುತನಪದಕೆನವೇಸ್ವಮೊಪ್ಪಿಸುವ
 ಮನಮುಳ್ಳವಾವನಾತಂಗೆಪಾಂಡವರೊಲೈರ
 ವಿನಿತಿಲ್ಲಮಾಪಾಧಿವರಸಖ್ಯಮಾವಂಗೆದೊರವುದಾತಂಗೆಹರಿಯಾ |

owned horse? To your virtue I am sold³⁷; I'll fight no more : now tell!" He thus replied :—

52. Well then, you have heard of Karna born from the Sun who shines above, and is known as the world's eye? I am his son; my name is Vrishakétu. By Dharmaráya, sovereign of the race of Bharata, Krishna, in mortals' pastime the Yádavas' king, performs a sacrifice; and has sent Bhíma for this splendid horse. I came with him. This is my history.

53. He spoke: and thus the king :—"Alas! my son, you never told me this till now! The sovereign Dharmaráya all men call the very form of virtue. By him the beloved of Lakshmi makes this sacrifice; and do you carry to his feet this horse alone of mine? My all myself I bring, and lay at Krishna's feet. Where is Bhíma? Show!"

37. It may be necessary to state that this expression is literally translated.

ಮುನಿಸ್ಥಿಲಮದರಿಂದಭೀಮನಂಕಾಣ್ಬದೀ |
 ಗನುನಮುವುನಿನಗೆಂದುಕರ್ನ-ಜಂನುಡಿಬೊಡಾ
 ಜನಪನುತನ್ನವರೊಳ್ಳವದಿಸಿದಂತನಮಣಿರಥವನೀವ-ರುಮೈದಲೂ ||೫೪||
 ಮಾನವಾಧೀತಕೇಳ್ವೈಕವೃದ್ಧಕೇತುನುಂ
 ಮಾನದಿಂದಾಯೌವನಾಶ್ವಭೂಪತಿಗೆವ
 ಮಾನಸುತನಂಕಾಣಿಸುವೆನೆಂಬತವಕದಿಂದಾತನವರೂಢದೊಳ್ಳಗೆ |
 ಮಾನದಿಂದತರ್ದ-ವಂವೆರಸಿನಡೆತರುತಿರೆವಿ
 ಮಾನದಿಂದನೋಡುವನಿಮಿಷನಿಕರವಿರಾತನನ
 ಮಾನದವಲ್ಲೆಂದುಕೊಂಡಾಡುತಾಗನದೊಳ್ಳರಲಸುರಿಯಂಕರೆದರೂ ||೫೫||
 ಅನೆಗಂಭವ್ರಾವತೀತ್ವರನಸುತನಸೈ
 ನ್ಯಂನಡೆದುಬಂದಾವೃತ್ತೋದರನಮುತ್ತಿಬೊಡ
 ವನಿಜಗದಾದಂಡಮಂಕೊಂಡುಡುಗುಡಿಪಿಬೊಡಾನೃಪಾಲಸೂನೂ |
 ತನಸಾಹಸದೊಳ್ಳನಿಲಜನಕೋಪಾಟೋಪ
 ಮಂನಿಲಿಸಿಕಾದುತಿರಲಾಸಮಯಕಿವರೊಂದೆ
 ರಂನದೀರೊಳ್ಳಗುವ-ರುಂಬರುತಿರಲ್ಕಂಡುಬೆರಗಾದರವರತ್ತಲೂ ||೫೬||

54. To which the son of Karna : “ Whosoever has the mind to lay his all at Krishna’s feet, with him the Pándus make no difference whatever³⁸. Whosoever gains the friendship of those kings, on him the wrath of Krishna rests not ; therefore ‘tis meet you should see Bhíma.” Then joyfully the king prepared his jewelled car that both might come.

55. Hear, O chief of men ! When Vrishakétu, overjoyed with the thought of shewing Bhíma to the sovereign Youvanáshwa, eagerly, and with respect, entered the car, and proceeded with the king ; the hosts of gods from their aerial cars beholding, praised him, “ his equal there is none,” and from the sky poured down a shower of flowers.

56. Meantime the army of the son of Youvanáshwa had advanced, and pressed on Bhíma. He taking his huge club, had felled them to the earth. But the king’s son by his mighty prowess stayed his wrathful ire, and was contending with him, when, to their great surprise, they saw the two approaching in one jewelled car.

38. i. e. esteem him as one of themselves.

ಪವಮಾನನಂದನಸುವೇಗರಸ್ಯೋನ್ಯಮಾ
 ಹವದಬೇಳ್ವಂಬಮಂಮರದೊಂದೇಪೊಂದೇರೊ
 ಳವೇವೇರುಂಬರಲ್ಕುಂಠುಪ್ಪಿತ್ತರಾಗಿನಿಂದರನಿತರೊಳ್ಳತ್ತಲೂ |
 ರವಿಸುತನಗೂನುಕಲಿಯಾವನಾತ್ವಂಗೆಪಾಂ
 ಡವರಾಯನನುಜನಂತೋರಿಸಿದೊಡಾವರೂ
 ಥವನಿಲ್ಲದನಡವುತಾಭೂವರಂತನತನುಸಂಭವಂಗಂತೆಂದನೂ ||೨೯೬||
 ತನಯದಿವ್ಯಾತ್ಮಮಂಪಿಡಿ ದರಿವರೆಂಬಮನ
 ದನುತಾವಮಂಬಿಡುಸರೋಜಾಂಬಕಂಪಾಂಠು
 ಜನಪನಂದನಯುಧಿಸ್ಥಿರನರೇತ್ವರನಮುಖಕೆಂದುನಂವಿಶಾಕುದುರೆಗೆ |
 ಲನಿಲಿಸುತನಂಕಳ್ಳಹಿದೊಜೆಬಂದನಾತಂಗೆ
 ವಿನಯದಿಂದೆಮನವೇಸ್ವಮಂಕೊಡುವಿವಿಂ
 ನನುವರವಜೇಕೆನ್ನೆನಲವಂತರಥನುವನಿರಿಸಿತನಂಸಾದನೂ ||೨೯೭||
 ಬಿಳಿಕತನುಜಾತನಂಕೂಡಿಕೊಂಡಾನ್ವಪಂ
 ನಳ್ಳಿಸನುತನಮಗನೊಡನೆಬಂದನಿಲಜನ
 ಬಿಳಿಸಾದುಕಾಶೈರಗಲವನೀವೃಷಧ್ವಜನಮೊಗನೊಡುತಿವರಾರೇನೇ |
 ಯೆಳ್ಳೆನಗೆಯೊಳ್ಳಾತನಿವನೀಗಲ್ಲೇಮೇದಿನೀ
 ತಳ್ಳಕರನೆನಿಸಯಾವನಾತ್ವನೀತಂಗೆಮೈ
 ನೆಱಲೆನಿಪಕುವರಂಸುವೇಗನೆಂಬವನೀತನಿಸುತಮಣಿದಂಪದದೊಳ್ಳೂ ||೨೯೮||

57. Seeing them both approaching in one golden car, Bhíma and Suvéga forgot their mutual eagerness in fight, and stood amazed. Here, at that moment, the son of Karna showed to the brave Youvanáshwa the brother of the Pándu king. The monarch alighting from his car, advanced, and thus addressed his son:—

58. My son, no longer grieve that these have seized the splendid horse; for the sacrifice of the sovereign Dharmaráya, son of the Pándu king,—sent by the lotus-eyed, the Son of the wind has come for this our horse. To him with great humility our all we give; why further combat? Stay!” On which he laid aside his bow and arrows, and to his father came.

59. Then taking his son, the king with Vrishakétu came, drew near to Bhíma, and fell at his feet. He, looking on the face of Vrishakétu, asked him “Who are these?” “This is the monarch of this country, Youvanáshwa; and this is his body’s shadow, his son Suvéga,” he smiling said; and cast himself at Bhíma’s feet.

ಇನರಚ್ಚು ತಾಂಫ್ಫಿದರುಕನಲಂಪಟತ್ವದಿಂ |
 ದವನಿಪತಿಕುಲಶಿರೋಮಣಿಯೆನಿಪಧರ್ಮಸಂ
 ಭವನದಿಯನೋಲೈಸಲೆಂದುನಿನಂಕಾಣಲೋಸುಗಂಬಂದರೆಂದೂ |
 ಪವನಜಂಗಾವಪ್ರಪಥ್ಯಜನೊರದೊಡಾತನು
 ತನ್ನವದೊಳ್ಳಾಭೂಪಾಲನಂತೆಗದುತಕ್ಕೈಸು
 ತವನತನುಜಾತನಂಬಿಯಪ್ಪಲಾನಪ್ರಪಂಜಕವೈರಿಗಂತೆಂದನೂ ||೬೦||
 ಯೆಲೆವೃತ್ತೋದರಬಾಹುಬಲಮುಳ್ಳವೀರ
 ರ್ಪುಲಬರುಂಟಿಲ್ಲೆಯೊಳ್ಳವರಂಕಂಡುಬಲ್ಲೆನಾಂ
 ಕಲಹದೊಳ್ಳುತ್ತವಂಪೈಮರದೊಪಿಂವರಲ್ಲದೆವಗೆಯುಪೊರೆಗೆಬಂದೂ |
 ಅಲಸಿದನಿವಂಧುರದೊಳ್ಳೆಂದವನನುಪಚರಿಸಿ
 ಸಲಹಿದಪರಾಕ್ರಮಿಗಳಾಮಹೀತೃದೊಳ್ಳೀ
 ಕಲಿವಪ್ರಪಥ್ಯಜನಲ್ಲದಮರದಾನವಮಾನವರೊಳ್ಳೊಗೆದವಟುಭಟರೊಳ್ಳೂ ||೬೧||
 ಅವನವಿನೋದಮಾತ್ರದೊಳ್ಳೀಸಮಸ್ತಭಾವ
 ನಾವಳಿಗಳಾಗಿಬಾಳ್ವೆಲ್ಲವವಿಭುನಿಂಮ
 ಸೇವಿಯೊಳ್ಳಡನಾನದೇಸರವನಿಂದೆನಮೇಲೆಸಾಹಸವನಿನಗೀ |

60. "With ardent longing for the sight of Krishna's feet—that they may worship the feet of Dharmarāya³⁹, chief of the race of kings,—they come to visit you." When Vrishakétu thus told Bhíma, with joy he took and clasped the king, and then warmly embraced his son. On which the king to Baka's foe⁴⁰ thus said :—

61. "O Bhíma! Many warriors of powerful arm the earth contains; I've seen and known them. But besides the valiant Vrishakétu,—of all the mighty warriors sprung from demons, gods, or men,—what heroes in the world, who when their foe in battle fainted, have refrained from killing him, and coming to him, said, 'he's wearied by combat,' kindly treated, and preserved him ?

62. He by whose mere pastime this universe with all that it contains exists, lives, and decays,—is not that Deity your servant⁴¹ ! Then what am I ? By might against me you have seized

39. Through whom they might be introduced to Krishna.

40. Bhíma, who slew a demon of that name.

41. Krishna became Arjun's charioteer.

ಈವಾಜಿಯಂಪಿಡಿಡಿರಕಟತಪ್ಪಿಡಿಲ

ಕ್ಷೀವರನಕಿಂಕರಗೇಯದನೆತಾನೆನ

ಜೀವಮಂಸಮರದೊಳ್ಳಾಯ್ತುಪಿಡಂಕನತನಯನದನೀವೇಳ್ವೆನೂ ||೬೬||

ಈವೃಷಭವೃಷನಿಂದುಸಮರದೊಳ್ಳಾಯ್ತುದೊಡೆ

ದಾವೃಷಾಕೃತಮಾಗೆಪೋಗುತಿಡುಡುಜಸ್ತ

ಮಾವೃತನಮಸ್ತಯಾದವನಾಗಿನಿಮೊಳ್ಳಗೆನರಲಿಲೆಯೆಂನಟಿಸುವಾ |

ಪ್ರೀವೃತ್ತಕುಚಕುಂಕುಮಾಂಕನಂಕಂಠಪೆನ

ಲಾವೃತ್ತೋದರನೀವುಮಾಡಿಡುವಕಾರಕಬ

ಲಾವೃಂದಸಹಿತಬಂದೆಂನಸವಾಸ್ವಮಂಹರಿಗಪಿಸುವೆನಿಂದನೂ ||೬೭||

ಯೆಂದೊಡರನಂಗೆನೋದರರಾವುನಾಲ್ವರುಂ

ಟಿಂದುವರೆಗಿಂನುನೀನಹಿತೈವರಾದೆವಿದ

ರಿಂದಹರಿದರುತನಮಸಾಧ್ಯಮಪ್ಪುವೆನಿನಗೆಧರ್ಮಜನವರಮುಖವನೂ |

ನಿಂದುಮಾಡಿಗುವಭಾರಕನಸುರಹರನಾಮು

ಕುಂದನಂಕಾಣ್ಬುದುಳ್ಳೊಡೆತಂನಕೂಡೆನೀ

ಬಂದುನೀವಿವುದೆನಲ್ವಾರುತಿಗೆವನಯದಿಂದಾಭೂವನಿಂತೆಂದನೂ ||೬೮||

this horse; alas! you have done me wrong; from Krishna's servants would I ought withhold?—My life in battle he preserved and spared,—the son of Karna! What shall I say to this?

63. Had not this Vrishakétu today in battle saved me, alas! my life had passed in vain⁴²! Now I shall see the beloved of Lakshmi's bosom, who, as chief of all the Yádavas, among you takes his pastime. O Bhíma, for your kindness, with the female flock⁴³ I come, and my all to Krishna give."

64. Then Bhíma to the king: "Until this day we brothers have been four⁴⁴; henceforth with you we are five; then can the sight of Krishna be impracticable to you? The great sacrifice of the son of Dharma, Krishna himself has undertaken; if you would see Krishna, come with me and worship him." To Bhíma then, with reverence, the king replied:—

42. i. e. I should have died without seeing Krishna, the only thing worth living for.

43. The women of the palace, who

occupy an important place in visits, processions &c.,

44. i. e. four younger brothers of Dharma.

ಅಹುದುನೀನೆಂದುದಮೀರನಿನೂವೊಗದೆ
 ಬಹಿರಂಗದಿಂತೆರಳ್ವುದುನೀತಿಯಲ್ಲೆಂನೊ
 ಳ್ಹನೀವಿಯಂಪುರದೊಳ್ಳೊಂದೆರಡುವಸಂಗಳ್ಳದುಕೈಕೊಂಡುಬಳ್ಳಕಾ |
 ಬಹುವಸ್ತುಚಯನಹಿತಪಡೆವೆರಸಿನಿನೊಡನೆ
 ಬಹೆನೆನ್ನನೊಡಗೊಂಡುಮುದದಿಂಪೋಪಂತನು
 ಗ್ರಹಿಸೆಂದವಂಪೊಡೊಳ್ಳಲೊಪ್ಪಿದಂಕೀಚಕಾಂತಕಂಸಂತನದೊಳ್ಳೊ ||೬೦||
 ತರಿಸಿಕೊಳ್ಳದಿಡಹಯಮಂಸುವೇಗನವಕದೊ
 ಳ್ಳಿರಿಬಿಜ್ಜಕನಿಲಜಂಜೈಡಿಂಬಿಕನಜ
 ರ್ವಿರಸಿಭದ್ರಾವತಿಗೆಬರಲಾನೃಪಂಪೊಳ್ಳಲಸಿಂಗರಿಸಿಮೇಣಿವರನೂ |
 ಅರಸಿಯರಗಡಣದೊಳ್ಳಿದಿಗೊಂಡುಮನೆಯೊಳ್ಳಾ
 ದರಿಸಿದವಸತ್ರಯಂತಡದೊಡನೆಮಂತ್ರಿಯಂ
 ಕರನಿರಾಜ್ಯದಭಾರಮಂಪೊರಸಿಹಸ್ತಿನಾಪುರಕೈದಲನುವಾದನೂ ||೬೧||
 ತೀವಿದನಿಖಿಳ್ಳಭಂಡಾರಮಂತೆಗಸಿನಾ
 ನಾವಸ್ತುನಿಚಯಮಂಪೊರಿಸಿಸಮಸ್ತನೇ
 ನಾವತಿಸಹಿತಾಹಯಂಸಹಿತಸುತನಹೋದರಬಂಧುವಗನಹಿತಾ |
 ಆವಸುಮತೀವಲ್ಲಭಂಪುಭಾವತಿಯೆಂಬ
 ದೇವಿಸಹಿತಗಣಿತವಧೂಜಾಲಸಹಿತಭ
 ದ್ರಾವತಿಯಪುರಜನಂಸಹಿತಪೊರಮಟ್ಟಿನೊಲವಿಂಭೀಮನೇನನೊಡನೇ ||೬೨||

65. "Yes, your word I can't transgress⁴⁵; but 'tis not right that you depart from the suburb without entering our city. One or two days abide within the city and receive my service; then with vast treasures, I with my army, will accompany you; be pleased to take me with you, and depart in love." Thus the king besought; and Bhíma gladly gave assent.

66. Bringing the conquered horse, they placed it in possession of Suvéga. Then Bhíma, with Karna's son and Méghanáda, came to Bhadrávatī. The king adorned the city, and then with his host of queens went out to meet them, entertained them in his palace, three days delayed them; then calling his minister, laid on him the burden of the state, and prepared himself to go to Hastinápura.

67. All the well-filled treasuries he opened, laded a vast heap of various wealth, and, with all his army's hosts, with all his

45. i. e. I shall do as you wish, with the utmost readiness.

యేల్లరుంపొరమెట్టబళికానప్రసంరమా
 వల్లభనదరుకనకమాతేయంకరేయలవ
 శోల్లనాన్నిరదోడిబదుకసాగసువరాచెందుచుండిగొల్లలూ ।
 ప్లనాభనిగనవఁస్వవోప్పినువడివ
 ల్లదిరబారదేదాకేయంబల్పిని
 నిల్లదందూవనీరినిమత్తేమారుతియోతనెవయోకనువాదనూ ॥౬౨॥
 పట్టణదోలారుమిల్లెనిసితంనోతనీపొర
 మట్టుదబిళప్రజేగళివరంనడేసిదినం
 దట్టదల్లదేమాణదంనేగంధమఁజంగీరాజకారియవనూ ।
 ముట్టసదిరల్పారదేదామహీశ్వరన
 బట్టిగావలీకనఁజమీఘనాదరం
 కౌట్టునిందల్లనిల్లదేబందుభీమనీనంపొక్కనిభపురియనూ ॥౬౩॥
 నుతవసంతాగమవనీళ్ళరిపమలయమా
 రుతనుపవనస్థదిసుళివంతేపవనజం
 క్షిపిసనాస్థానమంపొక్కరననంకంసుపాదపల్లవకేరగలూ

sons, brothers, relatives, with his crowned queen Prabhávatī, with his countless multitude of women, and with the people of Bhadrávatī,—the beloved lord of earth gladly set out with Bhíma.

68. When all had gone, the king called his mother to visit the beloved of Lakshmi; “I won’t go,” she obstinately refused; “if I’m not here, who will take care of all this property?” “In offering my *all* to Krishna, she can’t be absent;” saying which, the king, without delay, constrained her to enter a palanqueen, and then again joined Bhíma, ready for the journey.

69. “All the people have set out with me, so that there is scarcely any one left in the city; to bring on these cannot but take up many days; so long I must not keep from Dharmaráya this business of state;” thus reflecting, Bhíma gave Vrishakéti and Méghanáda for the king’s defence whilst in the way: and without resting came and entered Hastinápura.

70. As the south wind coming from the woody realms foretells the approach of pleasing Spring⁴⁶, the Son of the wind entered

46. The first breezes of spring blow over the southern part of the western ghauts;

ಅತಿಕಯದಪ್ರೀತಿಯಿಂತೆಗದುಬಿಗಿಯೆಪ್ಪಿರವಿ
 ಸುತಜಹೈಡಿಂಬಿಗಲ್ಲದೆಲ್ಲಿನೀಂಪೋದನಂ
 ಗತಿಯದೆಂತೈನಿಂನಭಾವೆಗಲ್ಲವಿಲ್ಲಲಾತುರಗವಿವಯದೊಳೈಂದನೂ ||೨೦||
 ಯೆನಲವನಿವತಿಗೆಬಿಂನೈಸಿದಂಪವನಾನ
 ತನಯನಲ್ಲಿಂದಭದ್ರಾವತಿಗೆನಡೆದುದಂ
 ವಿನುತಹಯರತ್ನಮಂಪಿಡಿದುದಂಮುಂಕೊಂಡುನೇನೆಯಂನದೆಬಿಡಿದುದಾ |
 ಅನುವರದೊಳೈತನಂಜಡಿದುದಂಬಳಕವಂ
 ತನಗೆರಗನುಡಿದುದಂತನನೃಪಸ್ವಮಂ
 ದನುಜಾರಿಗೀಯಲ್ಕುದುರೆವೆರಸಿಹೈಡಿಂಬಿಕನೃಪಜರೊಡನೆಬಿಡಿದನೂ ||೨೧||
 ಕೇಳಿ ನೃಪನುತ್ಸವದೊಳನುಜನಂತಕ್ಕೈಸಿ
 ಬೀಳ್ಕೊಡಲರಸಿಯರತಂಡದಾರತಿಗಲ್ಲವಿ
 ವಾಳುಗಲಸಡಗರದೊಳರಮನೆಗೆಬಂದುಪಾಂಚಾಲೆಗೀನಂಗತಿಯನೂ |

the king's council hall, saw the king, and fell at his bud-like feet. With warmest love the king took, and embracing him, said, "Vrishakétu and Méghanáda where are they? Your errand, how has that fared? Your promise cannot fail, you know—about the horse⁴⁷?

71. Then Bhíma informed the king how they had gone thence to Bhadrávatí; how they had seized the splendid horse; how they had destroyed the opposing hosts; how they had beaten the foe in battle; how he had then prostrated himself to him, and what he said; and how, with the horse, he was now coming with Méghanáda and Vrishakétu to give his all to Krishna.

72. Hearing this, the king in ecstasy embraced his brother, and gave him leave⁴⁸. Thence, with the evil-eye-averting wave-lamps of the female multitude⁴⁹, he came to the palace, and related to Panchálè⁵⁰ the circumstances; then to the abode of

which is said to be covered with sandal wood trees. In another part of the poem the wind is said thus to become fragrant; and the numerous serpents that inhabit sandal trees and live on air, are said to devour so much of it as to be the cause of its gentleness.

47. The king speaks ironically, suppo-

sing that Bhíma, notwithstanding his assurances of success, had alone survived.

48. To go to his house.

49. Lamps carried by females, and waved in procession, are supposed to nullify the pernicious effects of the looks of persons maliciously disposed.

50. See p. 27, n. 70.

జేల్లమురహరనమందిరకేనడతందునిజ

భాల్లమంజరణదోల్హా జితమయవిజయ

దేల్లగేయనోరేయత్వేమంసినిదనాతనందేవపురలక్ష్మీశనూ ||౭౬||

చతుర్థఃసంధి సంపూర్ణః—అంతుసంధి రక్తం పద్యం గణంకృతం మంగళం||

ఐదనో సుంధి.

సూచనీ. ధర్మజయౌవనాశ్వననిదిగోతునృప

ధర్మదింకృత్యనంద్యా రకికల్పహివర

ధర్మంగళంకేల్లనోలవిందనుతబాదరాయణమునిశ్వరనోల్లూ||

పద్యం.

తత్సంగతియనాలిసినేతేమహిశ్వరమ

రుత్సుతనమనేగీల్లొట్టనోలవింభక్త

వత్సలంబళిత్తలరసాల్లలాయుధిష్ఠిరనృపనమనేగీబందూ ।

త్వత్సవిూపదనోవేగోగుగంతననం

పత్సహితలాయౌవనాశ్వధరణీంద్రన

త్యుత్సవదోల్లేతందనిచేనింమపట్టణబహిఃప్రదేశదోల్లేందరూ ||౭౭||

Krishna, placed his forehead on Krishna's feet, and told him their great victory; and Vishnu of Dévapura shewed him great respect.

CHAPTER V.

Contents. Dharmarāya in regal state goes out to meet Youvanāshwa; sends Krishna to Dwāraka; and hears with delight from the celebrated Vēda Vyāsa, the lord of Munis, the chief rules of duty.

Verse 1. Hear, O lord of earth, the further history! The lover of his worshippers¹ affectionately dismissed Bhīma to his house.—Afterwards, the king's spies came to the sovereign Dharmarāya's palace, and announced, "For your immediate service, the monarch Youvanāshwa, with all his wealth, in highest joy, has this moment arrived at the skirts of your city."

ಉಚಿತಮಂತೆಗದವಗ್ತು ಬಲಕನುಜಮಠ
 ಶ್ರೀಚಮೂಪಸಾವಂತಗುರುಪುರೋಹಿತಸುಭಟೆ
 ನಿಚಯಮಂಕರೆಸಿಕೊಂಡನುರಾರಿಸಹಿತಖಿಲಚತುರಂಗಸೈನ್ಯದೊಡನೆ |
 ಅಚಲನಿಭದಿಭದಮೇಲಡರಿಸಿಂಗರದಗುರು
 ಕುಚೆಯರರಸಿಂಹಕೂಡೆಬರಲಿಗುಡಿತೋರಣದ
 ರಚನೆಮೆರೆಯಲಿಪುರದೊಳ್ಳೆನುತಪೂರಮಟ್ಟನವನಿಪನೊಸಗಿವರೆಮನಗಲೂ ||೮||
 ಸಿಂಗರದೊಳಾಹಸ್ತಿನಾವತಿಯೊಳ್ಳದೇಜನ
 ಜಂಗುಲಮಹೀಪಾಲನೊಡನೆಪೂರಮಟ್ಟಬಲಿ
 ಕಂಗನೆಯರಾದೃಪದನುತೆಯಪೊನ್ನಂದಣದಕೂಡೆನಂದಣಿಸಿಬರಲೂ |
 ಮಂಗಳಧಾವನದಿಂದಲಿವಭೇರಿಗಲ್ಲನಾ
 ದಂಗಲೈದಿದವಪೃಥ್ವೀಕರವಟ್ಟ
 ಣಂಗಲೈ ಪಾಂಡವರಪುರದನಂಭ್ರಮವನೆಚ್ಚರಿಸಿನಾಚಿಸುವಂತಿರೇ ||೯||
 ಭದ್ರಗಜಕಂಠರದೊಳರಸನೆಗದಿದೇಂಲ
 ಸದ್ರತ್ನಭೂಷಣಂಗಲೈಕಾಂತಿಯಿಂಮೂಡ
 ಣದ್ರಿಮೊಳ್ಳೊಲ್ಲಗುವೆಲೈನೀಸರೆನೆಬಲಕಿದಿಗೊಂಬಹಪವನಿಕಂಡೂ |
 ಭದ್ರಾವತೀಶ್ವರನಿವಯಾವನಾತ್ಮಜ
 ಗದ್ರಾಜನಾದಪಾಡವನೆಡೆಗಿಬಂದಂಜ
 ಹದ್ರಾಗದಿಂತನಗೆಳಿಮನಭಿಮುಖಮಾಗಬರಲಾತನೊಡನೆನಗುತಾ ||೧೦||

2. Having given them a reward, he called his brothers, ministers, generals, tributary princes, preceptors, priests, and the warrior host, and mounted on an elephant huge as a mountain, commanded "let the well arrayed females come along with the queen, let the festoons of tender shoots glisten in the city;" and set out in splendid pomp with Krishna and the entire army.

3. When the thronging multitudes of Hastinápura, arrayed in their ornaments, set out with the king, the females came crowding along with the golden palankeen of Droupadi; and the sound of the large drums sending forth their pleasing note, announced the joy of the city of the Pándus to the cities of the eight quarters' regents, and put them to the blush.

4. Like the rising sun shining on the eastern mountain's top, with the lustre of his brilliant jewelled ornaments the king shone on the neck of his lofty elephant. Seeing his joy in meeting him, Youvanáshwa, lord of Bhadrávatí, approached the Pándu sovereign of the universe, smiling on Bhíma, who came forward with the greatest affection to meet him.

ವಾಯುಸುತನೊಡನೆತಾನಿದೃಶ್ಯವೊರೆಗಾಗಿಬ
 ಪ್ಪಾಯೌವನಾಶ್ವನಂಕಂಡಿಭವನಿಲಿದುನಿಂ
 ದಾಯುಧಿಸ್ಥಿರನಡಿಗೆಬೇಕಾದಕಾಣಿಕೆಯನಿತ್ತೆರಗಕ್ಕೆಮುಗಿಯಲೂ |
 ಪ್ರಿಯಮಿಗಲಾತನಂತೆಗದುತಕ್ಕೈಸಿಮಾ
 ದ್ರೇಯಭೀಮಾಜ್ಞಾನರಸಮವೆನಗಿನೀನದರಿ
 ನೀಯಾದವೇಂದ್ರನಂಭಾವಿಸೆಂದರಸಂಮುಕುಂದನಂತೋರಿಸಿದನೂ ||೨||
 ಬಲಕವಂಕಂಡನುತ್ಪಲದಳಕಾಗ್ರಮಕೋ
 ಮಲತರಶೋರನಂನವರತ್ನಮಕುಟಕುಂ
 ಡಲಕನಕಕೇಯೂರಹಾರನಂಪ್ರಕಟಕಟಿಸೂತ್ರಮಣಿಮಂಜೀರನಾ |
 ವಿಸಿತತ್ರೀವತ್ಸಕೌಸ್ತುಭಶುಭೋರನಂ
 ಲಲಿತಪೀತಾಂಬರೋಜ್ವಲದಲಂಕಾರನಂ
 ಜಲಜನುಮಚರಣಯುಗಮೋಹನಾಕಾರನಂಲಕ್ಷ್ಮೀಮನೋಹರನನೂ ||೩||
 ಉಚ್ಚಿತನಮಂಗಲೃತ್ತಿಮೂರ್ತಿಕಣ್ತನವ
 ನೊಚ್ಚಿತಂಗೆಯಲೇಳೈಯೊಮೃದ್ವಳಕದೊಳೈಮೈ
 ಬಿಟ್ಟೆ ದತಿಹರುಷದಿಂದಜಭವಸುರೇಂದ್ರಮುನಿಮುಖ್ಯಗೇಗೋಚರಿತದಾ |

5. Dharmarāya seeing Youvanāshwa approaching him in company with Bhīma, alighted from his elephant, and stood; and when the king presented at his feet every kind of offering, prostrated himself, and then stood with joined hands, he with great affection took and embraced him, saying, "You are to me as Bhīma, Arjun, Nakula, and Sahadéva; therefore know the lord of the Yādavas;" and the king pointed out Krishna.

6. Then he saw Him whose delicate body is of the deep blue lily's hue; who is decked with a crown of the nine precious stones, ear-pendants, golden armlets², and necklace; who wears the outer girdle, and anklets of gems; whose breast is beautiful with the lovely Shrivatsa³, and the Koustubha jewel; resplendently adorned with the charming yellow robes; by his lotus-feet the form of fascination; the delight of Lakshmi.

7. The pure and illustrious form of the Immutable fascinating his eyes and mind, the king, in swelling ecstacy with hair erect, exclaimed, "I have seen him who is truth,

2. A badge of distinction, worn only by those who have proved themselves heroes in battle.

3. A peculiar mark of hair on the breast of Vishnu.

ಸಚ್ಚಿದಾನಂದಮಯನಂಕಂಢೆನಿದುಜಗದೊ
 ಳ್ಚಿರಿಯೆಲಾನರಗೇನುತಾನೃಪಾಲಕಂ
 ಬೆಚ್ಚನಸುರಾಂತಕನಪದಕೆಪೊಸುನಿಯೊಳ್ಳೆನೆವಮಕುಟದನೊಸಲನೊ ||೨||
 ಕಮಲದಳನಯನಕಾಳಯಮಥನಕಿಸಲಯೋ
 ಪಮಚರಣಕೀಶಪತಿಸೇವ್ಯಕುಜಹರಕೂಮ್
 ಸಮಸತ್ಕುಪೋಲಕೇಯೂರಧರಕೈರವಕ್ಯಾಮಕೋಕನದಗೃಹಯಾ |
 ರಮಣಾಕೌಸ್ತುಭಶೋಭಕಂಬುಚಕ್ರಗದಾಬ್ಜ
 ವಿಮಲತರಕಸ್ತೂರಿಕಾಂತಿಕಕಾವುಪಂ
 ದಮಿತಪ್ರಭಾಮೂರ್ತಿಮಂತುತಿಸಲಾತನಂಹರಿನೆಗಪಿದಂಕೃಪೆಯೋಳ್ ||೩||
 ಯೆದ್ದಾಸೃಪಂಕೃತಾಂಜಲಿಫಲಾಪನತನಾ
 ಗದ್ಗಗಭೀಮನಂನೋರಿವಿಷಯಂಗಲಂ
 ಗೆದ್ದನಿಮಲತಪಸ್ವಿಗ್ವನ್ನಿಶ್ಚಲಹೃದಯಮಧ್ಯಪಂಕೇಜಾತದಾ |

wisdom, and joy, unseen by Bramha, Shiva, Indra, and the greatest Munis! Is not this a wonder in the world to men?" and placed his forehead, adorned with a brilliant crown of burnished gold, on Krishna's feet.

8. O Lotus-eyed! Slayer of Kálíya⁴! Bud-footed! Served by the monkey king⁵! Destroyer of the trees⁶! Whose beautiful cheeks resemble the turtle⁷! Wearer of the armlets! Blue-lily-hued! Lord of her who dwells in the lotus⁸! Radiant with the Koustubha jewel! Holding the conch, discus, mace, and lotus! Having the pure musk-mark⁹! Preserve me!" Thus he lauded the infinitely glorious Form; and Krishna graciously up-raised him.

9 The king rose, and bowing his head, with joined hands, looking at Bhíma, "Who of all these is Arjun, who in battle appoints to drive the horses of his chariot¹⁰ him whom the world knows as the Form of wisdom who shines on the lotus-throne

4. A serpent slain by Krishna.

5. In the Rama-incarnation he was assisted by an immense army of monkeys with Sugriva at their head, in the conquest of Lanka, and recovery of Sita.

6. By the curse of Nárada, Nalakuvara and Manigríva, two sons of Kubéra, were turned into trees. The trees being torn down by Krishna when a child, the curse was thus removed.

The expression may mean also Destroyer of the wicked.

7. Like the back of the turtle in smoothness.

8. Lakshmi.

9. see p. 26, n. 65. This verse consists chiefly of epithets of Krishna, arranged so as to present the letter k and its vowel-combinations in their order, ka, ká, &c.

10. see p. 74, n. 41.

ಗದ್ದುಗಿಯೊಳ್ ಸೆವಚಿ ದ್ರೂಪನಂಜನವರಿಯೆ
 ದೊಡ್ಡೆಯೊಳ್ ಕೂಡಿತೇಗು ದುರಯಂಪೊಡೆವುದಂ
 ಪೊದ್ದಿಸಿದ ಪಾಠಃ ನಾರಿದರೊಳ್ ನಲಜು ನಂಬದಾತನಂಕಂಡನೂ ||
 ಗುಣದೊಳಾಯವನಾತ್ಮತತಿಪನೆರಗುಳು
 ಗುಣನಮೊಗಮಂನೋಡಿನೀನಲಾತಿಳಿಯುತ್ತಿ
 ಗುಣಂಗಳೊಂದದ ಘನಶ್ರತಿಶೋಮಣಿಯೆನಿಲೈಯರಿಯೆನಿಜಭಕ್ತಿಯೆಂಬಾ |
 ಗುಣದಿಂದಬಂಧಿಸಿದಕೋವಿದನದೇಂಬಯಲ
 ಗುಣವಿದು ರಕಪ ಮೋಗಗಲೈಂದು ನರನನ
 ದ್ಗುಣವನು ರೆಕೊಂಡಾಡಿಬಿಳಕನಹದೇವನಕುಲಾದ್ಯರಂಮನಿಸಿದನೂ ||೧೦||
 ಬಿಳಕಹೊಳೊಳೊಳವಮಿಂಚೆನಗೊಂಚಲೆತ್ತಲುಂ
 ಬಿಳಸಿಕಂಗೊಳು ಸುತಿರಲಡಿಗಡಿಗುಡಿಘುಡಿಸಿ
 ಪೊಲ್ಲಗುವನಿತಾಭ್ರಮಂಕುಲಗಿರಿತಪ್ಪದೇಶಕೆಸಾಜು ವನಿಲನಂತೇ |
 ಲತಿತಕನಕಾಭರಣಗಲ್ಪಕಾಂತಿಯಿಂಸುಗತಿ
 ಸುಲಿವಪೊಗೆಜ್ಜೆ ಗಲ್ಪರಭನದಿಂದೆನೆವನಿ
 ಶ್ರುಲವಾಜಿಯಂಸುಪೇಗಂತಂದುನಿಲಿಸಿದಂಧಮ ಜನನಂಮುಬೊಳ್ಳೊ ||೧೧||

of the spotless hearts of the holy saints who have overcome all human passions?" he asked, and Arjun came forward and saw him.

10. The monarch Youvanáshwa with reverence prostrated himself, and, looking on the face of Arjun, thus extolled his excellencies: "Are not you known throughout the world as the wise one who has bound with the cord of true devotion the head-jewel of the renowned véda that is free from the three qualities¹¹? Alas! how superficial is the excellence of the Yogis¹²!" Then he respectfully saluted Nakula, Sahadéva, and the rest.

11. Then, like the Wind driving to the lofty mountain's foot a fleecy cloud that, encompassed by clusters of flashing lightnings, fascinates the eye, and, thundering at intervals, loudly sounds,—Suvéga brought to Dharmaráya's presence the pure white horse charming with the radiance of magnificent golden ornaments, and the loud pealing of the golden bells¹³ rung by its lofty step.

11. The three qualities are goodness, passion, and darkness. These are found in the vedas; the védánta treats of him who is free from these qualities, Vishnu; who is therefore called the head-jewel of the védánta.

12. Yógis are the most virtuous, and chief of all the devout: but their piety is not to be compared with Arjun's.

13. Small bells fastened to the trappings.

ತುರಗಮೇಧಂಗೆಯ್ಯೋದಿನಿಸುಕುಂಚೆಂನಾ
 ಶಿರದಮೇಲಿದೆತಾನಿದಂತಾಳಲಾರೆನೀಂಪರಿ
 ಹರಿಪುದೆಂದುನಿಜಕೀರ್ತಿಹಯರೂಪದಿಂಭೂಪನಂಜೇಡಿಕೊಳ್ಳಲೂ |
 ಪೊರೆಗೆಬಂದವೋಲೇಕಕನದಸಿತತ್ವದಿಂ
 ಪರಿಶೋಭಿಸುವಶುಭ್ರವಾಜಿಯಂಕಾಣುತ
 ಚ್ಚರಿವಟ್ಟುಸಕಲಜನಮೈತ್ರತಂದುನೋಡುತಿದುಡುಬಳಸಿದನೆವೆನೆಯೊಳ್ಳೂ ||೧೮||
 ಕೊಂಡುಬಂದಾಹಯವನೊಪ್ಪಿಸಿಯುಧಿಸ್ಥಿರನ
 ಕಂಡಂಸುವೇಗನತಿಭಕ್ತಿಯಿಂದೆರಗಿದು
 ಪುಂಡರೀಕಾಕ್ಷಂಗೆಬಳಕಜುನಾದಿಗಲ್ಲಚಿತದಿಂದಂದಿಸಿದನೂ |
 ಭಂಡಿವೇರೆತ್ತೊಂಟಿಗಲ್ಲಮೇಲೆತಂದವಿಳ
 ಭಂಡಾರಮಂಕರಿರಥಾತ್ಮಮಂನಾರಿಯರ
 ತಂಗಮಂಗಳೋಮಹಿಷಿಮೊದಲಾವಸ್ತುಗಲ್ಲನಾಕ್ಷಣದೊಳ್ಳೊಪ್ಪಿಸಿದನೂ ||೧೯||
 ಮೈಲೆಪರಿಶೋಪದಿಂದಾಯೌವನಾತ್ಮಭೂ
 ಪಾಲಕಂತನನವಸ್ವಮಂತಂದುಲಕ್ತೀ
 ಲೋಲನಂಘ್ರಗೊಪ್ಪಿಸಿದಬಳಕವನೊಡನೆಬಂದಿಹನಮಸ್ತಜನರೂ |

12. As though the king's fame¹⁴ in equine form came near and besought him, "One slight stain—not having performed the horse-sacrifice—rests upon my head; this I can't endure; you must remove it,"—the pure white horse shone lustrous with the jet of its single ear. Seeing which, the multitude astonished, came near; and, surrounding it on every side, stood gazing.

13. Suvéga brought the horse, presented it, and saw Dharmarāya; with deepest reverence prostrated himself to Krishna, and becomingly saluted Arjun and the rest; presenting at the same time all the treasure they had brought on waggons, oxen, and camels; also elephants, chariots, horses, the female flock, cows, buffaloes, and other offerings.

14. After this, when the sovereign Youvanáshwa had, in high delight, brought and presented his all at the feet of the beloved of Lakshmi, all the people who had accompanied him sported¹⁵ themselves in the ambrosial sea of waves of diffusive

14. See p. 12, n. 23.

15. As people do in bathing in the sea.

ನೀಲಮೇಘಶ್ಯಾಮಲನಕೋಮಲಾಂಗದವಿ
 ಶಾಲತರಲಾವಣ್ಯಲಹರಿಯಸುಧಾಂಬುಧಿಯೊ
 ಲೋಲಾಡುತಿದೇರಡಿಗಡಿಗೆವಂಗಿಸಿನುತಿಸಿಜಯಜಯನಿನಾದದಿಂದಾ ||೧೪||
 ಇತ್ತಲಾಯಾವನಾಶ್ವನರಾಣಿಕಾಣಿಕೆಯ
 ನಿತ್ತುಕುಂತಿಗೆನಮಿಸಿಬಳ್ಳಕಪಾಂಚಾಲಭೂ
 ಭೃತ್ತನುಜೆಯರಚರಣಸೀಮೆಗಾನತಲ್ಲಾಗಲವಳ್ಳಕಚಭರಮೆನದುದೂ |
 ವೊತ್ತಿದಸಂಜೆಗೆಂಪಿನಮೇಲೆಕವಿದಬ
 ಲ್ಲತ್ತಲೆಯೊಶೋಣಗಿರಿತಟಿಕಿಳ್ಳವಕಾಮುಗಲ
 ಮೊತ್ತಮೊಕಮಲಕೆರಗುವಳ್ಳಕುಲಮೊತ್ತಳ್ಳಗೋಂಬಂಡದೇಬಹಿರ್ಯೊಪೇಳ್ವೆನೇ ||೧೫||
 ದ್ವೇಷಮಂಬಿಟ್ಟುಕೆಂದಾವರೆಯಜೆವ್ವಿನವಿ
 ಶೇಷಮಂನೋಡಲುನಮಿಾವಮಂಸಾದರ್ಪಿ
 ಯೂಪಕರಬಿಂಬಮೆನಲಾಪ್ರಭಾವತಿಯೆಮೊಗಮಂಘ್ರದೇಶದೊಳ್ಳೊಪ್ಪಿರೆ |
 ಭೂಷಣಂಜಲಿನೆಮ್ಮಣೆಬೆತ್ತಿಬಿಗಿಯೆಪ್ಪಿಸಂ
 ತೋಷದಿಂದವಳ್ಳನುಪಚರಿಸಿತಿರುಗದಳಬಿಳಿ
 ಯೋಪಿಜನರೊಡನತವಿಲಾಸದಿಂದ್ರಾಪದಿಸುಭದ್ರಾದಿಸತಿಯೊಡನೇ ||೧೬||

beauty of the dark-cloud-complexioned's¹⁶ elegant form ; at intervals prostrating themselves, and praising him with shouts of " victory ! victory !"

15. Here, after the queen of Youvanáshwa had presented her offering, and made obeisance to Kunti, bowing at the feet of Droupadi, her hair luxuriant shone. Say ! Is this the thick darkness falling upon the evening's deep crimson glow ? Is it the mass of black watery clouds descending to the Crimson mountain's foot ? Is it the swarm of bees lighting upon the lotus ? Or is it the peacock sitting upon a branch of tender shoots ?

16 As though the orb of the nectar-rayed, laying aside enmity, were approaching to behold the red lotus' distinguished beauty, the face of Prabhávatí appeared beautiful at the feet of Droupadī ; who, (her ornaments shaking,) stooped, upraised, warmly embraced, gladly and politely received her, and joyfully returned with Subhadre and the other queens, attended by all the females.

ಕೌರವಸಹಿತರಸಂಬಳಕರಜತಗಿರಿಯಂತೆ •
 ಗೌರಾಂಗದಿಂದಕಂಗೊಳಿಸುವತುರಂಗಮದ
 ಸಾರಂಭಮಂನೋಡಿಬಿಗಿಯಪ್ಪಿಮುಂಡಾಡಿದೈದಿಂಬಿಕನಜರನೂ |
 ಗೌರವಂಮಿಗಿಯೌವನಾಶ್ವಭೂಪಾಲನಂ
 ಪೌರುಷದೊಳ್ಳುಪಚರಿಸಿತಂದನಿಭಪುರಿಗವಿಳ
 ಪೌರಜನಪರಿಜನದರಥನಾಗವಾಜಿಗಳನಂದಣಿಯನಂಭ್ರಮದೊಳ್ಳೂ ||೧೬||
 ಭೂವಲ್ಲಭಂಮುದದೊಳ್ಳಾಯೌವನಾಶ್ವನಂ
 ಭಾವಿಸಿದಬಳಿಕವಕ್ಷದ್ವಯಂಹರಿಹಸ್ತಿ
 ನಾವತಿಯೊಳ್ಳಿದುನ್ಮಪವರನೊಳ್ಳಂತೆಂದನೀಚೈತ್ರಮಾಸಂಪೋದುದೂ |
 ಈವೇಳೆಗಧ್ವರದಸಮಯಮನುಪಕ್ರಮಿಸ
 ಲಾವಿರಲ್ಪಂನೊಂದುತಿಂಗಳಿಪ್ಪುದುಮುಂದೆ
 ನೀವುಕರೆಸಿದೊಡೆಬಂದವೆಂದಿಗೊದವಿದಸಮಸ್ತವಸ್ತುಗಳಕೊಂಡು ||೧೭||
 ರಾಯನೀಕರೆಸಿದೊಡೆನಿನಸಮಹದಧ್ವರನ
 ಡಾಯಕೆಸಮಸ್ತವಸ್ತುವನವಿಳಿಯಾದವನಿ
 ಕಾಯಮಂಕೂಡಿಕೊಂಡೈತಪ್ಪಿವನೆಗಂಸುಯಿಧಾನದಿಂದಯವನೂ |

17. With Krishna, the king then saw the lofty bearing of the horse, which by its body white as the Silver mountain fascinated the eyes,—warmly embraced and kissed Méghanáda and Vrishakétu, treated as an equal, with the highest honours, the monarch Youvanáshwa; and, with the pomp of all the crowding citizens, retinue, chariots, elephants, and horses, conducted him to Hastinápura.

18. When the lord of earth had affectionately entertained Youvanáshwa, Krishna remained a month in Hastinávati, and then addressed the excellent king: “This month Chaitra is now past; to commence the season for sacrifice it will be necessary for me to remain eleven months¹⁷; hereafter if you call me I will come, and bring with me whatever I may have ready at that time¹⁸.

19. The lotus-eyed having said, “O king, if you call me I will come to aid your great sacrifice, and bring with me all things needful, and the whole race of Yádavas; in the meantime do

17. The horse-sacrifice can be commenced only in the month Chaitra, the first month of the Hindoo year. Krishna could not be so long absent from his kingdom.

18. A polite mode of expressing his intention to make and bring large preparations.

ಈಯೌವನಾತ್ಮಭೂಪತಿಸಹಿತಕಾನ್ತು ದೇಂ
 ದಾಯುಧಿಸ್ಥಿರಮುಖರಸಂದುಬೀಳ್ತೊಡುಕಮ
 ಲಾಯತಾಕ್ಷುಬಂಧುಕೃತ್ಯದಿಂದಾವ್ರರಕೆಯುಪುರಕೆಬಿಜಿಯಂಗೈದನೂ ||೧೯||
 ಇತ್ತಲವನಿವನಸುರಹರನಕಳ್ಳಹಿಂದಚಿಂತೆ
 ಗಿತ್ತುನಿಜಬುದ್ಧಿಯೆಂಮುಂದರಿಯದಿರೆಬಂದು
 ಮತ್ತೆವೇದವ್ಯಾಸಮುನಿತಿಲೈಪಲಮಲಮಂಟಪವನೋಡೆಮೊಳುರಚಿಸಿ |
 ತತ್ತುರಗಮಂನಿಲಿಸಿಬಲ್ಲಕಕಾವಲೈರಥ
 ಮತ್ತಗಜಹಯಪದಾತಿಗಳಸಂದೋಹಮಂ
 ಸುತ್ತಲಂಪರುತವಿಸಿಕ್ಕೇಲ್ದ ಸಾಮುಷಿಯೊಲ್ಲರುತ್ತನೃಪತಿಯಕಥೆಯನೂ ||೨೦||
 ವಿಧುಕುಲಲಾಮಕೇಲ್ದ ಮುಸುತನಾತಪೋ
 ನಿಧಿಗೆಕ್ರಮುಗದುಪ್ಪನಗೊಂಡಂಮರುತ್ತನೃಪ
 ನಧಿಕತರಯಾಗಮನದಾವಮುಷಿಯುಬದಿಂದಲಂದುವಿರಚಿಸಿದನದರಾ |
 ವಿಧಿಯಂತನಗೆವೇಲ್ವದೆನೆಬಾದರಾಯಣಂ
 ಮಧುರೋಕ್ತಿಯಿಂದವನಿವತಿಗೆಪ್ಪನಿಸಿದಂ
 ಬುಧಜಸನ್ನಿತಿರಮಾಗಲಾರಾಯನಮಹಾಕ್ರತುವನೀಕ್ರಮಮೊಳೊ ||೨೧||

you, with the sovereign Youvanāshwa, carefully guard the horse," took leave of the king and the principal persons, and, as a relative¹⁹, departed to Dwāraka.

20. Immediately the king gave up his mind to anxiety for having sent away Krishna, and knew not what to do; when again came Vēda Vyāsa Muni and directed him. Then with great splendour he erected a beautiful building²⁰, placed the horse in it, appointed a host of chariots, powerful elephants²¹, cavalry, and infantry to guard it; and then enquired of the rishi the story of king Marutta.

21. Hear, O ornament of the lunar race²²! When the son of Dharma with joined hands entreated the treasury of devotion to relate to him by what rishi the sovereign Marutta performed the great sacrifice, and the manner of it, Vēda Vyāsa, with sweet speech, and to the delight of the learned, detailed to the king, in the following order, that monarch's great sacrifice.

19. i. e. with the mutual civilities and attentions observed by relatives on parting.

20. A mantapa; an open building supported on pillars, generally in front of a temple, and used as a resting place for idols before being placed on the cars at

the principal festivals. They are frequently erected as temporary buildings for use on festival occasions.

21. lit. rutting elephants; an expression used to denote elephants of large size and power.

22. Janamājaya.

ಆದೋಡನರೇಂದ್ರಕೇಳಾದಿಯುಗದಂದುವಿಷು
 ಲಾದಿತ್ಯವಂಶದೊಳ್ಳೈರದರಿಕ್ಷಾಕುವೊದ
 ಲಾದವರ್ಧಮೇಕೇತೀಪ್ರತಾಪಂಗಳಿಂದವರವರಂಪರೆಯೊಳ್ಳೊ |
 ಮೇದಿನೀಪತಿಕರಂಧಮನೆಂಬವಂಸಕಲ
 ಭೂದೇವಕುಲದೊಳ್ಳುದ್ವಾಮನಿನಿವಂಗರಸ
 ನಾದರಿಸಿವರಿಸಿಹಯಮೇಧಶತಮಂಮಾಡಿಗುರವದವಿಯಂಪಡದನೂ ||೨೦||
 ಆಕರಂಧಮನನುತನಾವಿಕ್ರಿಯೆಂಬವನು
 ಧಾಕಾಂತನಾತನಿಂದುದೈಸಿಮರುತ್ತಂತ್ರಿ
 ಲೋಕವಿಖ್ಯಾತನಾದಂಪಗೆಗಳಂಗೈವೆಡೆಯೊಳ್ಳುನುವೀಡುತಿರಲ್ಲೇ |
 ವ್ಯಾಕೀಣಾಚಾತುರ್ಬಲಂಪುಟ್ಟುತಿಹುದವಂ
 ಬೇಕೆಂದಕಡೆಸಾಧ್ಯಮಾಗಬಹುದೀಧರೆಯ
 ನೇಕಾಧಿಪತ್ಯದಿಂದಾಳ್ಳನಂದಮಲಧರ್ಮದಮೇರೆದಪ್ಪದಂತೇ ||೨೧||
 ರಾಜ್ಯವೈಭವದಿಂದರಂಜಿಸುವಧರೆಯನಾ
 ಮಾಜ್ಯಾಧಿಪತ್ಯದಮಹಾಧನಂನುರವಿಪ್ರ
 ಭೋಜ್ಯಮಪ್ಪವೋಲಾನೃಪಾಲಕಂತುರಗಮೇಧಾಧವರದಮಾಳ್ಳೈಗಳಿಸೀ |

22. Hear, O chief of men! In the first age of the world, in the pure solar race, Ikshwáku and others were celebrated for virtue, renown, and high dignity. In their line the lord of earth Karandhama honoured and entreated Angirasa renowned as chief of all the gods of earth²³, (by him) performed a hundred horse-sacrifices, and obtained divine sovereignty²⁴.

23. The son of Karandhama was the lord of earth Avikshi. From him sprung Marutta; who became famous throughout the three worlds. When overcoming his foes, at his breathing an immense army arose, and came obediently whithersoever he wished. He ruled the earth by his single sway, without infringing the bounds of strictest justice.

24. In order that the great wealth of the universal dominion of the earth, gladdened by imperial riches, might be enjoyed by the gods and bramins, the king desired to perform the horse-sacrifice; and in choosing a priest to conduct it, deeming the son of Angirasa most worthy for his²⁵ family, he came to Brahaspati²⁶ the priest of the gods, and thus addressed him :—

23. See p. 21, n. 50.

24. The performance of a hundred horse-sacrifices entitles the performer to the

position of Indra, as ruler of the gods.

25. Marutta's.

26. The son of Angirasa.

ಯಾಜ್ಞಯಾಜನವರಿಸುವಾಂಗಿರಸಸುತಂ
 ಪೂಜ್ಯನೆಂವಿಾಕುಲದವೇಂಬನಿತ್ಯ ಯದೋ
 ಳಾಜ್ಯವರ್ಗಾಚಾರ್ಯನಾಗಿಹಬ್ರಹ್ಮಸ್ಪತಿಯಪೂರಗೆಬಂದಿಂತೆಂದನೂ ||೨೮||
 ಯೆಲೆಬ್ರಹ್ಮಸ್ಪತಿಮಪ್ಪಿತಾಮಹಂಕ್ರತುಗಲ್ಗೆ
 ಸಲೆನಿನತಾತನಂವರಿಸಿದನದರಿಂದ
 ಕುಲಧರ್ಮಮಂಭಿತದೇನಿನೆನಗೆಯಜ್ಞ ಮಂಮಾಡಿಸೆನಲವನೊಪ್ಪಲೂ |
 ಬಲಿರಪ್ಪಕನಲ್ಪ ಮಾನವರಮುಖಯಾಜನಂ
 ಪೊಲೆಸುರಗುಣಕಿತಮಲ್ಲೆಂದುಗುರುವಂತಡದು
 ನಿಲಿಸಲಾನಪ್ರತಿಭಂಗಿತನಾಗಿಬಿರುತನಾರದಮುನಿವನಂಕಂಡನೂ ||೨೯||
 ದುಗುಡದಿಂದಾನಪ್ರಪಂನಾರದಂಗೆರೆಗೆನಸು
 ನಸುತಿದೇನೆಲೆರಾಯನಿನಗೆದುಮಾನಮೆನೆ
 ಮಿಗೆಬ್ರಹ್ಮಸ್ಪತಿತನಗೆಮಾಡಿದವಮಾನಮಂಪೇಳ್ವ ತಿವಿರಕ್ತಿಯಿಂದಾ |
 ನಗರಮಂಪೊಗದರಣ್ಯದೊಳ್ಳುಗ್ರತಪದಿಂದ
 ಜಗದೊಳ್ಳುತ್ಕೃಷ್ಟಪದಮಂಪಡೆವೆನೆಕೇಳ್ವ
 ವಿಗಡಮುನಿವರನಾಗಲಾಮಹೀಪಾಲನಂಸಂತೈಸುತಿಂತೆಂದನೂ ||೩೦||
 ಜನಪನಿನಗಿಚ್ಚರಿಪೆನಾದಿಯೊಳ್ಪಂಕಜಾ
 ಸನನಮಾನಸಪುತ್ರನಾದಂಗಿರಸನವನ
 ತನುಜಂಬ್ರಹ್ಮಹಸ್ಪತಿಯುಮಿನೊವನಂವತನೇಂಬವಂಬಳ್ಳಿತನಗೆ |

25. "Brahhaspati! My ancestor chose your ancestor to conduct his sacrifices; therefore, according to family usage, you must conduct a sacrifice for me." When he consented, Indra became angry, and hindered him; saying, "to conduct the sacrifices of mortals is pollution, and not fit for gods." As the king was returning dishonoured, he met Nārada Muni.

26. With grief the king prostrated himself to Nārada; who, smiling, asked him, "What's this, O king? you seem distressed." On which the king told him the dishonour Brahhaspati had done to him; and that, in disgust, he would not again enter the city, but, by severe austerities in the forest, obtain for himself the world's highest lot. Hearing this, the austere and excellent Muni, consoling the king, thus addressed him:—

27. "O king, I'll tell you! In the first age, Angirasa, sprung from the mind of Bramha, had a son, Brahhaspati, and another, Samvarta. The strife of kindred daily increasing between

ದಿನದಿನಕೆದಾಯಾದ್ಯಮತ್ಸರಂವಿಚ್ಛತಿ
 ಮನೆವಾತೇಯೋಽಸುಗೇಯಂಕೋಡದಗುರುತಗು
 ಲ್ಲನುಜನಂಪೂರಮಧಿಸಿಕಾನಿಯೋಽಶ್ವೋಗಮನಾತನವಧೂತನಾಗೇ ||೧೭||
 ಆತನಂವರಿಸಿದಡೆಯೆಜ್ಞಮಾದಪ್ಪುದುನಿನ
 ಗೇತಕಿಂನೇಕಿಕೆನಡೆಕಾನಿಗಾಪಟ್ಟನಾದೊ
 ಳಾತಪೋನಿಧಿನಿನಕಣ್ಣೋಗೋಚರಿಸದಿರೆವೊಲಲಪೇರ್ಬಾಘಲೋಲಗೇ |
 ಘಾತಿಮಾಗದವೋನಂಬಿಸುಡಿಸಿಮೊಡವಿಳ
 ಜಾತಿಗಲ್ಲುಳಿದುಕೊಂಡೆಡೆಯಾತುತಿಪ್ಪದವ
 ಧೂತನಾಗದವಂಕಂಡುತೊಲಗಿದೊಡರುಬೆಂಬಿತವೆವೋಗಂದನೂ ||೧೮||
 ಪೊಕ್ಕುಲ್ಲಿವೊಕ್ಕುಬೆಂಬಿತವೆನಿಂಬರೆಕಂಡು
 ಸಿಕ್ಕಿದತ್ತನಾದೆಂಬುದುಬಯಿದಪಂಪೊಯಿದಪಂ
 ಮುಕ್ಕುಳಿಸಿಮೇಲುಗಲ್ಪವನದೇನಾದೊಗಂಮಾತುವನ್ನಿನಿದಕ್ಕೇ |
 ಹೆಕ್ಕುಳಿಸಿಹಿಂಮೆಂಟ್ಟಿದೊಡಾರೊರೆದರೆಂ
 ನಿಕ್ಕೆಯಂಪೇಳೆಂದವಂಕೇಳೊಡೆನನಿದಿ
 ರಕ್ಕಿನಾರದನರುಪಿತಾಕಿಚ್ಛೆನೊಳ್ಳಬದ್ದನೆಂದುಸುಪೋಗಂದನೂ ||೧೯||

them, Brahaspati turned out his younger brother without giving him his share of the property. On which he became an ascetic, and went to Kási, where he now resides.

28. If you make choice of him the sacrifice will be performed; why further thought? Proceed to Kási. Should you not see that Treasury of devotion in the city, if you throw in the large city-gate a wounded corpse²⁷, all classes will walk over it; when he, a sanyási, sees it, he will turn aside. Knowing him by this, follow him closely.

29. When he sees you following closely, entering where he enters,—wondering whence he has been discovered, he will abuse, and beat, gather saliva, and spit upon you, and more than this he will perhaps do. If you are glad at this, and do not shrink, he will ask, “Who told you where I was? Say!” Then put me forward, and say, ‘Nárada told me, and threw himself into the fire²⁸.’ Go?”

27. Or, a dead body that has been beaten. As it is improbable that any persons would walk over a dead human body, the poet is supposed to mean by this expression, the husk of rice; which has been

beaten, and resembles a corpse in being a mere cast off covering of the grain. Sanyásis carefully avoid treading upon it.

28. This falsehood is told lest Samvarta should curse him.

ನಾರದಂತಂನೊಳುರಸಿದಬುದ್ಧಿಯಂಕೇಳ್ವ
 ಭೂರಮಣನಲ್ಲಿಂದಬೀಳ್ವೊಕ್ಕುಂಡುಕೆಮೌಳಿ
 ತಾರಕಬ್ರಹ್ಮೋಪವೇಶದಿಂಪ್ರಾಣಿಗಳ್ಳಾತ್ಮಸಾಯುಜ್ಯಮೀನಾ |
 ಭೂರಿದುರಿತಂಗಳಂಕಂಡಮಾತ್ರದೊಲೆಸಂ
 ಹಾರಮಂಮಾಳ್ವನಿಖಿಳಪುಳಯಬಾಧೆಗಳ್
 ದೂರಮೆನಿಪವಿಮುತಕಾಸಿಗೈತಂದುವಿಶ್ವೇಶಂಗೆಪೊಡಮಟ್ಟನೂ ||೩೦||
 ಬಲಿಕ್ಕಲ್ಲಿನಾರದಂವೇಳ್ವಂತೆಭೂನರಂ
 ಪೊಳಲಪೇಬಾಣ್ಗಿಲೆ ಕುಣಾಪಮಂತಂದಿರಿಸ
 ಲುಳ್ಳಿಮುದೆಡೆಯೊಡುತಿರುಡದುಜನಂಕಂಡುಗಂವತನತ್ತಲೆತೊಲಗಲೂ |
 ಬಲಿಬಿಡಿದುಪೊದಡವನೀಶನಂಬೈದುಪೊ
 ಯ್ದಲೈಸಿಕನಲ್ಲುಗುಳ್ಳೊಕುಸಿನೂಕಲದ
 ಕಳುಕದಿದೊಡೆತಾನದಾರೆಂದುಬಂದೆನೀನೆಂದುನೃಪನಂಕೇಳ್ವನೂ ||೩೧||

30. When the king heard the counsel of Nárada, he started thence, came to Kási—where the Moon-crested²⁹, by the absolving Bramha-mantra, gives to all living beings absorption into the deity³⁰—the mere sight of which destroys the multitude of sins—and which keeps at a distance all the pangs of dissolution³¹—and prostrated himself to Vishvésha³².

31. There, as Nárada had directed him, the king brought and laid a corpse in the large city-gate. The people walked over it; Samvarta seeing it, turned aside. When the king followed closely, he abused, beat, and vexed him, got angry, spat, hawked, and pushed him. When the king showed no sign of fear, he asked him, “Whom do you suppose me to be that you have come?”

29. Shiva.

30. Absorption into the deity is the highest aim of Hindoo aspiration. The sacredness of the city of Kási (Benares) and the ground for several miles round it is such, that whosoever dies there obtains final absorption into the deity at once, without the necessity of being purified by a succession of births. When any living creature dies there, Shiva is said to repeat in its ear the sacred form of words that gives final happiness. As these words must always be uttered in

the right ear, it is believed that any animal or man falling suddenly in death with his right ear downwards, is by an unseen power, instantly turned over.

31. Dissolution of all things as at the end of the world; because death is to him who dies as the dissolution of the world. The holiness of the city delivers all who reside in it from the necessity of successive births and deaths.

32. The form of Shiva worshipped at Kási.

ಸುರಪುರೋಹಿತನನುಜನಂಗಳರನನೂನುಮಾನಿ
 ವರಮೌಲ್ಯಗಂವತೇನಂದರಿದುಬಂದುನಿಂ
 ನಿರವಂವರೀಕ್ಷಿಸಿದನೆಂದುನೃಪನುಸುರಲವರಾನಿವೇನಗಿವೇಳ್ವರೆನಲೂ |
 ಪರಮಮುಷಿನಾರದಂತನಗೊರದುಕೂಡೆತಾ
 ಸುರಿಯೊಳ್ಪ್ರವೇಶಿಸಿದನೆನಿತಾಪಸಂತಿಳ್ಳಿದು
 ಕರುಣಾದಿಂದೇತಕೈತಂದೆನೀನಾರೆನೊಳ್ಳಹಕಜ್ಜಮೇನೆಂದನೂ ||೩೭||
 ಅದೊಡೆಮರುತ್ತನಾನಾವಿಕ್ರಿತೃಪಸುತಂ
 ಮೇದಿನಿಯೊಳ್ಳೆನಗಹಯಮೇಧಮಂಮಾಡಿನೆಂ
 ದಾದರಿಸಿನಿಮಂನಂಕೇಳ್ವೊಡಾತಂತಿರಸ್ಯರಿಸಿದೊಡೆನಿನನೂ |
 ಅದೇವಮುನಿವೇಳ್ವಜೈತಂದೆನೆನಧವ್ಯ
 ಶೋದಯಕನೀನಲ್ಲದನ್ಯರಂಕಾಣೆನೆಂ
 ದಾದಿನಪಕುಲದರನನಂದುನಂವತೇನಂಬೇಡಿಕೊಳ್ಳಲಿಂಶೆಂದನೂ ||೩೮||
 ಶೇನಾದುದೆಲೆರಾಯನಿನಯಜ್ಞಕೈತಾ
 ನೋಸುರಿಸುವವನಲ್ಲಪುರುಡಿಮಮಾಗ್ರಜಂ
 ಪಾಸವನಮುಖದಿಂದೊಡಂಬಡಿಸಿಮಖಕೆತಾನಧ್ಯಕ್ಷನಪ್ಪಿನೆಂದೂ |

32. "Knowing you to be the younger brother of the Immortals' priest, and the son of Angirasa, Samvarta, Crown of the most eminent saints, I came and sought out your abode," the king replied. "Who told you?" he enquired. "The most excellent rishi Nārada told me, and instantly entered the flames," he said. Understanding which, the saint graciously enquired, "Why have you come? Who are you? What is your business with me?"

33. "I am Marutta; son of the king Avikshi; I respectfully entreated your elder brother to conduct for me in the world a horse-sacrifice. When he treated me with contempt, that divine Muni directed me to you, and I came; for the dawning of my sacrifice I know of none but you." Thus that king of the solar race besought Samvarta, and he replied:—

34. "'Tis well, O king! I will not decline your sacrifice; but should my elder brother, through jealousy, and by the mediation of Indra, make an agreement, and earnestly desire to become the conductor of the sacrifice, say! what will you

ಆಸೆಯಿಂಕೇಳ್ವೊಡೆಗೈವೆನಿಪೇಳ್ವೆನ
 ಭೂಸುರನವಧೆಯೆಗತಿತನಗಹುದುನಿಮಂಪು
 ಯಾನದಿಂಬಿಟ್ಟೊಡೆಂದರಸಂಪ್ರತಿಜ್ಞೆಯೆಂಮಾಡಲವನಿಂತೆಂದನೂ ||೩೪||
 ಯಾಜಕಂತಾನಪ್ಪಿನಧ್ವರಕೆನೀನಿದು
 ರಾಜಿವಹಿಮಾಲಯದೊಳ್ಳೆಸವರಜತಾದ್ರಿಯೊಳ್
 ತೇಜೋಮಯೆಂಸದಾಶಿವನಿಪ್ಪನಾತನಪದಾಬ್ಜಮಂಪೋಗಕಂಡೂ |
 ಪೂಜೆಗೈದೊತೆಕನಕರಾಶಿಗೃಹಿತ್ತಪಂ
 ಮೂಜಗಂದಣಿವಂತೆವರಮುಂನಡವುದೆನ
 ಲಾಜನವನ್ನಿಗೈತಂದುಗಿರಿಜೇಶನಂಪ್ರಾರ್ಥಿಸಿದನರ್ಥಿಯಿಂದಾ ||೩೫||
 ತರುಣೇಂದುಮೌಳಿಯಂಪ್ರಾರ್ಥಿಸಿದೊಡುತ್ತನತಿ
 ಕರುಣಾದಿಂದಪರಮಿತವಸ್ತುವೆಂಬಜಕಹಿಮ
 ಗಿರಿತಟದೊಳಾನೃಪಂಕಟ್ಟಿಸಿದನಧ್ವರಸುಕಾಲೆಯಂಕನಕದಿಂದಾ |
 ವರವೈದಿಕಪ್ರಮಾಣದೊಳೊಂದುವಿಪ್ರರಂ
 ಕರನಿನಂವತನಂಕೂಡಿಕೊಂಕುತ್ಸವದೊ
 ಳರಸಂಮಹಾಕ್ರತುಪ್ರಾರಂಭದೊಳ್ತೈರದನೈತ್ಯಯೇವಿಭವದಿಂದಾ ||೩೬||
 ಕೇಲ್ದಂಬ್ರಹ್ಮಹಸ್ತತಿಮರುತ್ತನಮಪೋದಯವ
 ತಾಲ್ದನತಿಚಿಂತೆಯೆಂಮುಂದೆಧನಯುತನಾಗ
 ಬಾಲ್ದಪಂಸಂವತನೇಂಬವುರುಡಿದುಬೈಗಂಬಟ್ಟಿದಿವಿಜಪತಿಗೇ |

do?" "May the fate of the bramin's murderer be mine, if through trouble I forsake you," he swore, and the Muni thus replied :—

35. "I will be priest for the sacrifice. If you now visit and worship the lotus-feet of the glorious and ever-propitious Shiva, who dwells in the silver mountain that shines brilliantly amongst the radiant Himālayas, he will give you piles of gold ; and a splendid sacrifice will be performed so as to satiate the three worlds." On this the king went thither, and earnestly besought the lord of Pārvati.

36. When he besought the New-moon-crested, he most graciously bestowed upon him boundless wealth. Then, at the foot of the Himālayas, the king built a splendid sacrificial hall of gold ; then, according to the renowned vedas, called the brahmins ; and, with Samvarta, in wealthy splendour, joyfully commenced the great sacrifice.

ಪೀಲ್ದ ಡವನ್ನಾಯಂಕಳ್ಳುಪಿಡೊಡೆದೀಜ್ಜೆಯೊಂ
 ತಾಲ್ದೇಸೆಪಭೂವನೆಡೆಗೈತಂದುವೃತ್ತನಂ
 ಶೀಲ್ದವಂತಂನೊಳ್ಳಾದಮಾತನಂತೆಂದುವಿವರಿಸಿದನಾಕೃತಾನೂ ||೩೭||
 ರಾಯಕ್ಕೇಳಂದ್ರನಾಡಿದಮಾತನೊರವೆನಾ
 ನೀಯಜ್ಞಮಂಭೃಹಸ್ವತಿಯುಕ್ಕೈಯಂತೊಡಗ
 ಸಾಯಸಂಬಟ್ಟುಸಂವತೃನಂವರಿಸಬೇಡೆನ್ನಾಜ್ಞೆಯೆಂಮಿಡೊಡೆ |
 ವಾಯದಿಂದಧ್ವರಂಕೆಡುವಂತೆಮಾಡುವೆನ
 ಪಾಯಮಂನಿನಗೆಂದುಪೀಲ್ದಸುರವನೆಂಬ
 ವಾಯುಸುನಂನೋಡಿನನುಗುತವನಯೆಂದಿಂಭೂಪಾಲನಂತೆಂದನೂ ||೩೮||
 ಗುರುವಿಕುಲಗುರುವೆಂದುವೊದಲೆನಾಂಪೋಗಿವಿ
 ಸ್ತುರದಿಂದಮಾಡಿನಧ್ವರವನೆಂದಾಡಿದೊಡೆ
 ನರಯಾಜನಕ್ಕೊಲ್ಲೆನೆಂದಬಲಿಕ್ಕೈಸಲೆಸಂವತೃನಂಮುಖಕ್ಕೋ |
 • ವರಿಸಿದೆನನತ್ಯಮಂನುಡಿಯಲಂಜುವೆನಿಂನು
 ತುರಗಮೇಧಂನಡೆಯದೊಡೆಮಾಣಲೆಂದುಭೂ
 ವರನ್ನಾಯಂಪೇಡಿಕ್ಕೊಳ್ಳುತಿರಲ್ಕುಂಡುಕನಲ್ಲಾ ಮುನಿವನಂತೆಂದನೂ ||೩೯||

37. Brahaspati heard of the commencement of Marutta's sacrifice. He was greatly distressed. He was vexed with jealousy because Samvarta would hereafter live in affluence ; and told the Ruler of the gods ; who despatched Agni. The god of fire came to the king as he shone resplendently in the preparatory rites, and delivered the message that Indra had given him :—

38. "Hear, O king ! I deliver the message of Indra : Indra commands, Perform this sacrifice by means of Brahaspati ; do not, through offence, choose Samvarta ; if you transgress my command I will bring upon you calamity so as for ever to spoil the sacrifice." When Agni delivered the message, the king looking on him, smiled, and humbly thus replied :—

39. "Regarding Brahaspati as the priest of our tribe, I went first to him, and earnestly besought him to conduct the sacrifice. When he replied, ' I will not undertake the sacrifice of mortals,' I chose Samvarta for the sacrifice ; I fear to lie. If the horse-sacrifice proceed no further, be it so." When the chief of Munis saw the king entreating Agni, enraged, he thus replied :—

ಭೂಕಾಂತನಿಗವನೊಳ್ಳುಪಜ್ಞಾರಮೇಕೆಂನು
 ಸಾಕೀತನಂಕಳ್ಳುಪುಯ್ಯಮಂಕೆಡಿಸಿದೊಡೆ
 ನಾಕಮಂಕೆಡಿಸುವೆನಕಲಮಂನುಡುವನಲನಂನುಡುವಿನೀಕ್ಷಣದೊಳ್ಳೂ |
 ಪಾಕಕಾಸನನೊಡಗೊಂಡುಬರಲಗ್ನಿಯೆಂ
 ನೂಕೆಂದುನಂವತನಾಡಬ್ಬಿದದುನುರ
 ಲೋಕಕ್ಕೆಪೋಗಿವೈಕ್ವಾನರಂವಜ್ರಗರುಪಿದೊಡಾತನಿಂತೆಂದನೂ ||೨೦||
 ಯಿಂನೊಂದುಭಾರಿನೀಂಪೋಗಿಪೀಳ್ಳಾನಪ್ರಪತಿ
 ಗೆಂನವಜ್ರಕ್ಕೆಗುರಿಯಾಗಬೇಡೆನಲಗ್ನಿ
 ತಂನಕೈಯೊಳ್ಳುಸಾಗದಂಜುವೆಂನಂವತನತಿತಪೋಬಲನಿಶೈಯೊಳ್ಳೂ |
 ಮುಂನಭೂನುರಕಾಪದಿಂದಪಲರಱಿದುಳ್ಳಿದು
 ಬಂನಬಟ್ಟವರುಂಟುಸಾಕೆಂದುಪಿಖಿತೊಲಗೆ
 ಮಂನಿಸಿಪುರಂದರಂಧೃತರಾಪ್ರಸಂಬಗಂಧವಾಂಗೇನೇಮಿಸಿದನೂ ||೨೧||
 ಧೃತರಾಪ್ರಸಂಬಗಂಧವಾರಾಜಂಬಂದು
 ಕತಮುಖಂನಂವತನಂಬಿಟ್ಟವರಬೃಹ
 ಸ್ಪತಿಯೆನಧ್ವರಕೆವಂನದೊಡೀಗವಜ್ರದಿಂದರಿದಪಂನಿನೆಂದನೂ |

40. "O lord of earth! Why do you show respect to this fellow? No more! Enough! Dismiss him! If they spoil the sacrifice, I'll burn up heaven; Agni who burns up all things, this instant I'll burn up. Let him bring Indra! Agni discard!" Samvarta spoke; and Agni terrified, went to the gods' abode, and told to Indra; who thus replied:—

41. "Go again, and warn the king not to expose himself to my thunderbolt." "This I can't do; I'm afraid. Samvarta is in the world a mighty saint³³. In former times many have perished by the bramins' curse, or, surviving, have been ruined. Enough!" Thus Agni said, and turned away. Indra kindly spoke to him³⁴, and commanded a Gandharva named Dhritarāshtra.

42. Dhritarāshtra, the Gandharva king, came, and said to the lord of earth, "Indra declares that if you do not abandon Samvarta, and choose for your sacrifice the excellent Brahhaspati, he will this instant cleave you with his thunderbolt." Hearing

33. One who by long practice of religious austerities has obtained supernatural power.

34. To prevent his going away.

ಕ್ರಿತಿಪತಿಗೇವೇಲ್ಲೊಡದಕೇಲ್ವಾ ಮುನೀಶ್ವರಂ •
 ಖತಿಗೊಂಡಡಾತಂಮರಳ್ಳು ಕಕ್ರಂಗರುಪ
 ಲತುಳ್ಳನಂನಾಹದಿಂಪೊರಮಟ್ಟಿನಿಂದ್ರನನಿಮಿಪನಿಕರಗಡಣದಿಂದಾ ||೪೮||
 ಕೋಪದಿಂದಾಗಲೆತ್ತಿದವಜ್ರಹಸ್ತದಿಂ
 ದಾಪುರಂದರನೈವೇಕಂಠುನಡನಡುಗುತಿಹ
 ಭೂಪನಂಸಂತೈಸಿನಂವತನಿಂದ್ರಾನ್ನಿವೊದಲಾದಮರಗಣವನೂ |
 ರೂಪಿಸಿದಚಿತ್ರಪಟದಂತಾಗನಿಲಿನಲ್ಪು
 ತಾಪಂಗಳ್ಳುಡುಗಿನಿಜ್ಞಾನಿಕರಮಳ್ಳವಳ್ಳಿಯು
 ಲಾಪರಮಧಾಮೀಕಮರುತ್ತಂತಪಸ್ವಿಯುಂಜೇಡಿಕೊಂಡೆನಯದೊಳ್ಳೂ ||೪೯||
 ಯೆಲೆಮುನೀಶ್ವರಹವಿಭಾಂಗಮಂಕೊಂಬಮರ
 ಕಾಲಮಿಂತಿರಲ್ಲಹುದೆವೃತ್ತೃಕ್ಷಮಾಗಬಂ
 ದೊಲಿದೆನಯಾಗದೊಳ್ಳವನಯದಿಂದೀಸಿಕೊಳ್ಳಲಾಹುತಿಯಪಸುಗೆಗಳನೂ |
 ನಲಿಸಬೇಕೆನಬಿಂನವವನೀಸುರಪನೊಳ್
 ಕಲವಮಂಟಿಸೆಂದುಭೂವಲ್ಲಭಂಕೃತಾಂ
 ಜಿಯಿಂದಗಂವತನಂಪ್ರಾರ್ಥಿಸಿದೊಡಿತನಾನೃಪನವಾಂಛಿತವನೂ ||೫೦||
 ಭೂಮಿಾಕೇಲ್ವೆಲ್ಲಕನಂವತಮುನಿವರನ
 ಸಾಮರ್ಥ್ಯಮಂನೋಡಿಸೈರಮಂಜಿಟ್ಟುಗು
 ತ್ರಾಮಂಸಕಲದಿವಿಜರೊಡಗೂಡಿಯೊಜ್ಜದಹವಿಭಾಂಗಮಂಕೊಂಬಡೇ |

this, the chief of Munis became enraged. Dhritarāshtra returned, and told the Thunderer; who then set out with the assembled hosts of deities in fierce³⁵ array.

43. With thunder-bearing hand in fury raised, Indra approached. Seeing him, the monarch trembled. Samvarta comforted him, and fixed, immovable as painted figures, Indra and all his multitude of deities. Their spirit gone, the host of gods lost all their power. On which the virtuous Marutta thus humbly prayed the saint:—

44. “O lord of Munis! shall the whole race of gods who take the sacrificial offerings, thus remain? Let them appear in person, and in my sacrifice, well pleased, humbly receive their portions of the burnt-offerings. Grant my prayer! End my dispute with Indra.” When the sovereign, with joined hands, thus entreated Samvarta, he granted the king's desire.

ಪ್ರೇಮದಿಂಪ್ರತ್ಯಕ್ಷಮಾಗಿಬಂಜಿರುತಿರ್ದ
 ನಾಮರುತ್ತಂಗೇನಂತೋಷಂನೆಗಳ್ಳಿದುಮ
 ಹಾಮಖಂಸೆರದುದುಸಮಸ್ತವೈಭವದವಿನ್ದಾರದಿಂಬ್ರಾತಮಾಗೇ ||೪೦||
 ವತೇಸಿತುವೈದಿಕವಿಧಾನದಿಂದೆನೆವಸಂ
 ವತೇಮುನಿಮಾಡಿಸೆಮಹಾಧ್ವರಂಸಕಲದಿವಿ
 ಜತೇಮತಂಮಭಾಗಂಗಳಂಪ್ರತ್ಯಕ್ಷಮಾಗಿಕೈಕೋಂಠರಿದೋ |
 ಮತ್ಯೋಲೋಕಂಕನಕಮಯಮಾಗೆಭೂಮಿಯಮ
 ರತೇಗದುಜೊತ್ತದಕ್ಷಿಣೆಗಳಿಂದಣಿದುಬಿಗು
 ಟತುಹಿಗಿರಿಯೊಳಗಣಿತಹೇಮರಾಶಿಗಳ್ಳಿನೆಂಬೆನಚ್ಚರಿಯನೂ ||೪೧||
 ಪಾರ್ಥಿವಾಗ್ರಣಿಮರುತ್ತಂಬಳಕವಿನಯದಿಂ
 ಪ್ರಾರ್ಥಿಸಿದನಿದ್ರಾದಿಗಳ್ಳನವಮುದದೊಳಿ
 ಷ್ಣಾರ್ಥಮಂಸಲಿಸಿದದೇಣಿದಲಿಸಿದದ್ವಿಜಭೂರಿದಕ್ಷಿಣೆಗಳಿಂದಾ |
 ಸ್ವಾರ್ಥಮೆಲ್ಲಮನಿತ್ತುಸಂವರ್ತಮುನಿಗೆಮಖ
 ತೀರ್ಥದೊಲ್ಲಿದುಕುಚೆಯಾಗಿದೇವರ್ಕಳಿದು
 ಸಾರ್ಥಮೆನೆಚೆಕಕಾಲಮವನಿಯೊಳವಂಬಾಳ್ಳಿದರದನುತ್ತುಮಗತಿಯನೂ||೪೨||

45. Hear, O lord of earth³⁶ ! When Indra saw the power of the great Muni Samvarta, he laid aside his enmity, and affectionately came in person with all his deities to partake of the sacrificial offerings. Marutta's joy was full ; and the great sacrifice, renowned by all the grandeur of wealth, begun.

46. Conducted according to the vedas by the renowned Muni Samvarta, the sacrifice proceeded. All the gods were present, and received their portions. The earth became gold. The gods of earth, wearied by the gifts they carried away, cast down, in the Himaláyas, countless heaps of gold. How shall I describe the marvel ?

47. After this, Marutta, chief of kings, humbly besought the gods ; who kindly fulfilled his desire. The bramins were satiated and wearied by the multitude of gifts. The king gave his all to Samvarta Muni. Having bathed in the sacrificial water³⁷,

36. Janaméjaya.

37. When the sacrifice is finished, all who have taken part in it purify themselves by bathing in the water that is

left from the sacrifice, which has been sanctified by the repetition of sacred verses.

ರಾಯಕೇಳಾಯಜ್ಞ ಸಂಗತಿಯನಾಬಾದ್
 ರಾಯಣಂಪೇಶ್ವ ಜ್ಞಕವನಿವಂಧಮೇಸಾ
 ರಾಯಮಂಕೇಶ್ವ ನಾಮನಿವರನೋಳಾವನರನಾವಕೃತ್ಯಂಗೈಯ್ಯೂಲಾ ।
 ಬೀಯದಜನಂದಶೈವದ್ವಿಲ್ಲ ನಾರಕದಬಿರು
 ಬೀಯದನುಖಂಪರದೊಳ್ಳೆಂತುಮೊರಕೊಂಬುಮೆಂ
 ದಾಯದಲಿವಿಸ್ತರಿಸಿವೇಳ್ಳು ದೆನೆಕುಕತಾತಧಮೇಜಂಗಿಂತೆಂದನೂ ||೪೨||
 ಸಾವೇನಿಗಮಾರ್ಥಮಂತಿಲ್ಲ ದುಸತ್ಯಮೇಮಂ
 ಸಾವೇಕಾಲಂಗೈದುಪರವಧೂವಿಷಯಮಂ
 ಸಾವೇಚಿಂತೆಯನುಳ್ಳ ದುರೋಕಾಪವಾದಮಂಪರಿಹರಿಸಿವರರೊದವೆಗೇ ।
 ಪಾವೇನಲ್ಲ ದೆಸದಾಚಾರದಿನದೆದೊಡಾ
 ಪಾವೇನಿಹದೊಳ್ಳುತ್ತಿಪರನಾಗಿಬಿಳ್ಳಕವಂ
 ಪಾವೇನುತ್ತಮಗತಿಗೇದೇಹಾವಸಾನದೊಳ್ಳೊಪ್ಪಾಲಕೇಳೆಂದನೂ ||೪೩||
 ಸವೇಧಮೇಗಲ್ಯನರಿದೊವಿದೊಡೆರಣಕೆಬೇ
 ಸವೇನಲ್ಲ ದೊಡಾತ್ಯವಿದನಾದೊಡೆಲೈಯೊಳ್ಳೆ
 ಸವೇತದುಕ್ತತ್ರಿಯಂಕಾದಿಮಡಿಮೊಡೆಸೂರೆಗೊಂಬನುರಾವತಿಯನೂ ।

they were purified ; and the gods declared, “ This has succeeded.” The king lived long in the world, and obtained eternal blessedness.

48. Hear, O king ! When Vēda Vyāsa had related the account of the sacrifice, the king asked of the good Muni the principles of duty : “ Fully explain to me what man, performing what deeds, will obtain unfading fame here, and how attain hereafter bliss free from the wailing of hell.” Vēda Vyāsa replied:—

49. “ Hear, O protector of the earth ! The Bramin who fully understands the védas, at all times performs virtuous deeds, abstains from the thought that leads to the desire for strange women, preserves himself free from the world’s reproach, looks not upon the property of others, and is regular in all his conduct,—is renowned in this world ; and, at death, leaps to the highest heaven.

50. The Kshatriya who knows and strictly practises every duty, who does not flinch in war, and is skilled in sacred science,—obtains fame in this world ; and, dying in battle, takes Amarāvati³⁸ by storm³⁹.

28. See p. 11, n. 22.

39. Or, as lawful plunder.

ದುರ್ವಚನಮಂನುಡಿಯೆ ದತಿಥಿಗಳೆನೆನುಡಿಯೆ
 ದುರ್ವಾಧನಮಂಕೂಡಿದೋರಕ್ಷಣಂಮಾಳ್ವು
 ದುರ್ವಾಶೆಯೊಳ್ಳಿದುಕ್ಕೀರ್ತಿವೈಕ್ಯಂಗೆವರಗತಿಮುಕುಂದನೇವೆಯೊಳ್ಳವುದೂ ||೫೦||
 ದ್ವಿಜರಾಸನಂತಲೈದುಬೆಸಗೈವತೂದ್ರನುಂ
 ದ್ವಿಜರಾಜವಾಹನನಸ್ವರಣೆಯಿಂದೈದುಮಂ
 ದ್ವಿಜರಾಜನುಂನಿಭದನುಗತಿಯಂಜಗದೊಳಂತದುಕುಲಸ್ತ್ರಿಯೊಳೋಗೇ |
 ನಿಜನಾಥಭೀತೆನುಚರಿತ್ರಗುಣವತಿಮಾನಿ
 ನಿಜನಾವವಾ ದವಿರಹಿತೆಯೆನಿಪನಾರಿಯಂ
 ನಜನಾದಿನಿಜಾರವಣಂದಿಸುವರೇನವಳನುಕೃತಮೆಂತೋಧರೆಯೊಳೂ ||೫೧||
 ಪತಿಬೈವಮೆಂದರುನಡೆವನತಿಗಹುದುವರ
 ಗತಿಯುಲ್ಲದಂಗನೆಯರತಿನಾಹನಿಗಳವರ
 ಕೃತಕೇಲಿಂಗಳ್ಯಂನಂಬಲಾಗದುಮೇಣ್ವತಂತ್ರಮಂಕೊಡಲಾಗದೂ |
 ಪಿತನಿಂದಬಾಲ್ಯದೊಳ್ಳಪ್ಪತಿಯಿಂದಪ್ರಾಯದೊಳ್
 ಸುತನಿಂದವೃದ್ಧಾಪ್ಯದೊಳ್ಳುಲಿಸ್ತೀಸುರ
 ಷ್ಠಿತೆಯಾಗದಿದೊಡವಳಿಂದನಿಜವಂಶಕುಪಹತಿಬಂದತ್ಲದಿರದೂ ||೫೨||

The fame of the Vaishya in the world is to abstain from abusive language, to use no harsh words towards his guests⁴⁰, to gather great riches, to keep herds of cattle; and his future bliss is in the service of God.

51. The Súdra who serves and obeys the twice-born⁴¹, attains, by meditation on Vishnu, a lot equal to the highest bramin. Thus also is it in the world amongst respectable females: a woman who fears her lord, of good conduct, amiable disposition, virtuous, and free from reproach,—Brahma and all the gods will reverence. What, and how great, is her good fortune in the world!

52. The wife who deems her husband God, and walks accordingly, has future bliss. Women who are otherwise are desperately wicked; their hypocritical virtue must not be trusted; they must never be left without control. If a respectable woman be not under the care of her father in childhood, her husband in youth, and her son in old age, her family cannot but be ruined by her.

40. Including also beggars; to whom, if he have nothing to give, he must at least give kind words.

41. i. e. the three castes already mentioned; whose investiture with the sacred cord constitutes them twice born.

ವರಯುಜ್ಜಾತಾಲೆಯುಂಬಾಲೆಯುಂದಿವ್ವಜಪಂಕ್ತಿ
 ಸುರೋಭಿಸದೊಡೆನತ್ಸವಿತೆಯುಂಯುವತಿಯುಂ
 ಚರಣಗತಿಸಮತೆವೊತ್ತಿರದೊಡಬ್ಜರಿಯುಂನಾರಿಯುಂಚಾರುತರದಾ |
 ಕರಭೋರುಕಾಂತಿಸಂಯುಕ್ತಮಾಗಿರದಿದೊ
 ಡರನಾಲ್ವಧರಣಿಯುಂತರುಣಿಯುಂಕಾಲಿಸಾಂ
 ದರಿಯಮಾಗಿರದೊಡೆನುಮಾಂಗಲ್ಯಮಾಗುಮುಮೇಲೆಯುಂನತಿಯುಂಪುಷ್ಪದೇ||೫೩
 ಮಾವಂಗೆಭಾವಂಗೆಮೇಣತ್ತೆಗೈದನಂ
 ಭಾವಿಸುತನೇವಿಸುತಕಾಂತಂಗೆನುರತನಂ
 ಜೀವನವನೀವನವಯುವತಿಗಡಲಕ್ಷಣಂನುಕೃತಫಲಮಂತ್ಲದೇ |
 ಪಾವಿನಂಶಾವಿನಂತಡಗಡಿಗಿವೊರದೆದ್ದು
 ಡಾವರಿಸೀವರಿಸಿಮನೆಗೆಲಸಮಂಗೈಯ್ಯ
 ದಾವನಿತೆನಾವನಿತೆಲೇನಿನಿಸದಿಹಳೆತತ್ಪ್ರತಿಗೆತದ್ಗುರುಜನಕ್ಕೇ ||೫೪||
 ಕಾಲನಾಲಿಗೆಗಲಂಕಪ್ಪಾಮೇದಿನಿಯು
 ಮೇಲೆಕಾಲಂಗುರಿಗಲೊರಗೆಯೊಳ್ಗೊಂದದಿರೆ
 ಬಾಲೆಗಲಕ್ಷಣಂಮುತ್ತೈದೆತನಮಾಗಲಿಯದುವಿಧವೆಯಾದಜೇ |

53. If a splendid sacrificial hall and a girl be not adorned by rows of the twice-born⁴²,—if a good poem and a damsel do not move with even feet⁴³,—if the moon and a woman do not possess the charming *karabhōrvanti*⁴⁴,—if a sovereign's country and a female be not beautiful by means of *shali*⁴⁵,—will they have *sumāṅgalya*⁴⁶ or exaltation?

54. The excellence of a young woman who honours and reverences her father-in-law, brother-in-law, and mother-in law, and affords her husband that comfort which is the elixir of life, —is the reward of her merit (in previous births.) But the woman who, like a snake or a cow, is frequently huffing⁴⁷, getting up, snapping, and bullying, and neglects her household duties, —will not that woman's death be regarded by her husband and relatives as the greatest blessing?

42. i. e. brahmins and teeth. The latter are called twice-born from there being both a first and a permanent set.

43. The feet of a poem must be equal; and the feet of a damsel must make an even impression on the ground in walking.

44. These words signify, as applicable to the moon, the splendid lustre of its rays,

and the stars; as applicable to a woman, the beauty of that part of the hand that extends from the wrist to the little finger, and limbs.

45. Rice crops, and beautiful eyes.

46. Prosperity, and matrimony.

47. As a snake before it strikes, or a cow with a young calf, threatens any one who goes near it.

శిలమాలంబినితవమృనాయీశ్చాదఽనితః
కాలమాలగ్యమిల్ల దేనదాజారకను
కాలేయోగరుతిదుఃఖేకమందండినల్పతిల్యోకమంచడేవల్లం ॥౧౪౪॥
విటిశ్లోష్టియోశ్లోష్టాగమంబయేసికామలం
పటియోగమేణాథామంఘళినిగవదించిం
జతరమంపొరపుత్రపేరేయుఞ్చిదురగాయేవోలికదుష్టవిధవేగతియో ।
ఘటిపుదావంగవనుమవల్లంవవల్లాన్తనం
నటియల్లమూవరుంచతితరదరిందనం
కటిదోలుంనోలెడలాగదుపరస్త్రియరంసెరదడక్కలమప్పుదే ॥౧౪౬॥
గృతకకృత్యమంబిట్టునేరేమనేతవమృనాయీశ్చ
ళికళేళేయరంజుంబిసువల్లొలిదుపాడువళ్
గడగహిసిబిరదేనగువళ్ బిరిదిగరన్యేదేబాగలొళ్ నోలెరుతిదల్లం ।

55. The girl who has black feet and tongue, and whose toes, in treading on the ground, are not closely joined, cannot know the wedded state⁴⁸. Yet when she is a widow, by the practice of virtue, remaining in her father's house, never being idle, strictly adhering to good conduct, and self-mortification, she may attain the heaven of her husband.

56. But whosoever has to do with a depraved widow who, longing for the company of fornicators, being libidinous, getting money, and impudently living in luxury, is like a snake that has cast its skin⁴⁹—both he, and she, and her husband⁵⁰—this is no lie—the whole three are sinners. Therefore one must not even in extremity, look upon strange women⁵¹. If one has anything to do with them, will his family abide?

57. A woman who neglects her household duties, and goes to her neighbours' or father-in-law's house, one who is perpetually kissing young people, one who sings when she pleases⁵²,

48. i. e. her husband will die before the marriage is consummated. Parties are betrothed whilst children; and if the bridegroom dies before they are of age to marry, the bride is not permitted to marry another; and the death of her husband is attributed to the sins she has committed in a former birth.

49. Immediately after casting its slough the snake is said to be most vigorous, and its poison most virulent.

50. Who has previously died.

51. Lest they happen to be such characters.

52. Without regard to time or place,
or who may hear.

ಬಹುಜನದಮುಂದೆಸುಳ್ಳವಳ್ಳಾದಮಾತಂಗ್
 ಛೇದವಲ್ಲರುವಲಿಗಲ್ಲೊಳ್ಳಾಡುತಿಪ್ಪಂನ
 ಸಹಜಮಲ್ಲದೆಪಿರಿದಲಂಕರಿಸಿಕೊಂಬವಳ್ಳಿಲ್ಲವೈಶಿಕ್ಷಿಸದೊಡೇ ||೫೩||
 ನರ್ತಕಿಯನಾಪಿತೆಯರ್ಣವಿಕ್ರಯಿಯಪು
 ವರ್ತಕಿಯದಾಸಿಯಬುರುಂಟಿಯಕಪಾಲಿನಿಯ
 ಭರ್ತಾರನುಳ್ಳದವಳಮಾಲೆಗಾತಿಯಜಟಿಯಸೂತಕಿಯಸೈಶ್ಯೇಂದ್ರಿಯಾ |
 ಕರ್ತವ್ಯದಿಂದಿಬರೊಡನಾಡಿದೊಡೆಬಾಲೆ
 ಯರ್ತವೆದುರಾಚಾರಮಂಕಲಿವರದರಿಂಬು
 ಧರ್ತರುಣಿಯರನದವಳ್ಳಿಭಂಗಮಂಕುರಿಸದಂತೆಪಾಲಿಸವೇಳ್ವದೂ ||೫೪||
 ಚಪಲೇಚಂಚಲೇಚಾಟುವತಿಚಂಡಿಫಲವಾದಿ
 ಕುಪಿತೆಕುತ್ಸಿತೆಕುಹಕಿಕುಜೇಕುಟಲೆಕುಲಗೇಡಿ
 ಕಪಟಿಕಂಟಕಿಕಟಿಕದುಡ್ಡೆಕಲಹಾಧಿವಿರಸೆವರವಕೆಪಾದರೇ |

one who laughs loudly without reason, one who stands at the door watching the passers-by, one who frequents crowded places, one who tattles the news of the day, one who plays with boys and girls, one who dresses beyond her means,—will these be steady unless they are punished⁵³.

58. If for any cause whatever, girls keep company with any of these—an actress, a barber's wife, a seller of beetle leaf, a gad-about, a temple-girl, a basket-maker⁵⁴, a mendicant⁵⁵, one who has forsaken her husband, a flower-seller, a sanyāsi, a midwife, one who makes everybody's house her home,—they will learn the most wicked practices. The wise, therefore, must take great care of their young females, that no disgrace may spring up in their conduct.

59. A woman who is sharp, a fickle woman, one who is smooth-tongued, a stubborn woman, one who is obstinate, an angry woman, a base woman, one who is deceptive, a wicked woman, one full of trickery, one who disgraces her caste, a hypocrite, one given to mischief, a shrew, one depraved, a brawler, a quarrelsome woman, one who has no mind of her own, an adulteress, one who injures others, a passionate woman, a vicious woman, one who is libidinous, one who is contradictory, a

53. Another reading is, even though they be punished.

54. Who occupies the position of a tra-

velling tinker's wife, or gipsy.

55. There is a class of bad women who take the guise of religious mendicants.

ವಿವೇಕವಿಹ್ವಲೇವಿವಮಿವಹಿವಿವೇಕೇಮಿಗೇ
 ತಪಿತತಸ್ಕುತವಕಿತವೇತದ್ರಿತಾಮಸಿಯೇ
 ನಿವವನಿತೆಯರನಿಜಕನಿಲಿಸಿನಿಶ್ಚಿಸಿದರಿಬಲಕಬಲಿಕೆಬಾರದೇ ||೫೯||
 ಹಲವುಮಾತೇನರನಜಿತ್ರದೊಳ್ಳರದಕೋ
 ಮಲೆಯರಂನಂಬಬಾರದುನಿರುತಮೆನಲವರ
 ಪೊಲಬುಗಂಡವರುಂಟಿಸಾಕದಂತಿರಲಿಪರಿಕಲ್ಪಿತವ್ರತಸಮಾಧೀ |
 ಸಲಿತೀರ್ಥಯಾತ್ರೇಜಪತವನಿಮೈ ಪೇಕೆಂಬ
 ವಿಲಗಮಿಲ್ಲಾತ್ಮಪತಿಸೇವೆಯಂಪ್ರತಿಬಿದನೆೊ
 ಳ್ಲನದನೆಗಲ್ಪದೊಡೆನತಿಯುಗ್ಗೇಕೀರ್ತಿಸುಗತಿಗಲ್ಪವಿಹವರದೊಳ್ಳೊ ||೬೦||
 ಭೂಪಾಲಕೇಲ್ಪಮೇಸಾರಮಿದುಜಗದೊಳ್ಳ
 ಹೀಪತಿಗಲ್ಪದೇಲೋಲಂಪ್ತಿಯಿಂತಂಮಯನ
 ಮಾಪದೊಳ್ ದ್ರೋತರತನಾಸ್ತಿ ಕರನೈದೆಪಿನೂರನನೂಯಕರೆನಿವರಾ |
 ನೋಪಚಾರದೊಳ್ಳರಿಸಿಕೊಂಡಿರುತಿರಲ್ಪಜಾ
 ಲೋಪಮಪ್ಪುದುರಾಜ್ಯಮದರಿನಪಕೀರ್ತಿಯಿಂ
 ಪಾವದಿಂದರಸುಗಲ್ಪಿಗಹವರಂಕೆಡುಗುಮಿದನುಯದಿರಬಹುದೆನೃಪರೂ ||೬೧||

woman who is always grieving, a thief, one who is ardent, a very indolent woman, one who is lazy, — when you think you have fixed such women (to a right line of conduct,) will you not have weariness for your pains ?

60. Why so many words, O king ? One must not trust even the portrait of the softer sex ; no, never ! Are there any who have seen the depth of them ? Enough ! Let that pass ! They have none of the trouble of instituted vows, meditation, pilgrimages, worship, religious austerities, or devotion⁵⁶. If they daily give unwearied attention to the service of their husbands, wives will be famed in this world, and have final happiness in the world to come.

61. Hear, O protector of the earth ! This is the sum of the world's duties. If kings, from avarice, retain by them and treat with fondness gamblers, the irreligious, backbiters, or the envious, the kingdom will be denuded of subjects ; and by reproach and sin, kings will be ruined both here and hereafter. Ought kings to be ignorant of this ?

⁵⁶ These duties belong to men. Women have no other duty but that of serving their husbands ; and are therefore inexcusable when they sin.

ಆಚಾರಧರ್ಮದಿಂದೆನೆಯಲಿಯದವಿಪ್ರ
 ನೀಚಕ್ರಿಯಾಜ್ಞೆಯೆಂಬಿವಾರಿದನನವನಿಂದ
 ನೀಚನೆಹರಿಪ್ರಿಯಂಮಾಧವನಪೂಜೆಗೈಯ್ಯದವಂಗೆಸುಗತಿಯುಂಟೀ |
 ಈಚತುರ್ದಶಜಗದೊಳ್ಳಂತಿರಲದಿಂನುಸಲೆ
 ಸೂಚಿಪಿಂನಿನಗೆಬೆಸಗೊಂಬುದೆನರಮೆನೆಲಿಸಿ
 ಗೋಚರಪಳಾವನಮನೆಯೊಳ್ಳೆಂದುಭೂವರಂಕೇಳ್ವೊಡಾಮುನಿಸುಡಿದನೂ ||೬೦||
 ವತ್ಸಕೇಳಾದೊಡೀಧರೆಯೊಳ್ಳವಿಳಪ್ರಾಣಿ
 ವತ್ಸಲನಸತ್ಯಕೌಚಾನ್ನಿತನಮನೆಗೆಶ್ರೀ
 ವತ್ಸಲಾಂಭನನಸಿತೊಡವೆನಿಪಳಾವಗಂಪತಿವರಾಯಣೆಯಾಗಾಹಾ |
 ಸತ್ಸತಿಯರಲ್ಲಿಮೇಣುಸ್ತುಖನಖಾಂಗುಲಿಕ
 ಸತ್ಸರೋಜಾಸ್ತ್ರಕಳುಕದಪುರುಷನಲ್ಲಿವಿಲ
 ಸತ್ಸಮುದ್ರಾತ್ಮಜಸರಾಗದಿಂದಲ್ಲಿ ಸುಸ್ಥಿರೆಯಾಗಿನೆಲಿಸಿ ||೬೩||
 ರಂನದಿಂಧಾನ್ಯಮೇವಿಶೇಷಮೆಂದೊದವಿಸುವ
 ರಂನಮೇಕರುಪದಿಂಕಡೆಯೆಂದುವೆಚ್ಚಿ ಸುವ
 ಮಂನಿಸಲಾಲ್ಪಕಸುಮತಿಧಿಯುಂಸರಿಯೆಂದುಸತ್ಕುರಿಪನಾವನವನಾ |

62. A bramin who walks not according to the appointed rules of duty, is a transgressor of Vishnu's law ; Vishnu loves a base-born better than him. Is there in the fourteen worlds happiness for one who does not worship Vishnu ? Let that be ! I will tell you other things ; command me !” The king then asked, “In whose house will Lakshmi⁵⁷ abide and manifest herself ?” and the Muni replied :—

63. “Hear, my child ! The queen of him who bears the *shri-vatsa* mark, will dwell in the house of him who is kind to all earth's living creatures ; and of him who is honest and undefiled. Also, with good wives who are ever faithfully attached to their husbands ; and with the man who does not fear the fierce lotus-arrow of fingers adorned with long nails⁵⁸,—the charming Daughter of the sea⁵⁹ will delight perpetually to dwell.

64. Lakshmi, the goddess of all riches, will abide in the dwelling of him who stores up grain as more valuable than jewels, and spends jewels as more worthless than chaff ; who shows

57. The goddess of riches.

to the arrows of Cupid, which are flowers.

58. i. e. is not overcome by the beauty of women, whose fingers are compared

59. Lakshmi was produced by the churning of the milk-sea.

ತಂನತಾಯ್ತುಂ ದೇಸೋದರಬಂಧುಬಳಗಮಂ
 ಮಂನಿಸುವನಾವನಾತನೆನದಾಚಾರಸಂ
 ಪಂನನಾರವನಮಂದಿರದೊಳವಿಶ್ವೈಶ್ವಯಲಕ್ಷ್ಮಿನೆಲೆಯಾಗಿರ್ಪಳೂ ||೬೪||
 ಮಧುರವಾಣಿಯಕೃತ್ಯಜ್ಞನದಾನಪರನಪರ
 ವಧುವಿನೊಲೈಯೆಬೇಟಕೊಳ್ಳಗಾಗದನಮಾನ
 ನಿಧಿಯೆನಿಸುವನತೀರ್ಥ-ಸಂಗತನಸಲೆಕೂಟಸಾಕ್ಷಿಯಂನುಡಿಯದವನಾ |
 ವಿಧಿತಕರ್ಮದಮಾಳ್ವೆಯಂಮಾಜದಾತನವ
 ಕುಛೆಯೊಳಿಪ್ಪಾಘೃತಪೂರ್ತಿಯನೆಗಟ್ಟ ವನಬಹು
 ವಿಧದಧರ್ಮಂಗಳಂರಚಿಸುವನಮನೆಯೊಳಿಂದಿರೆಬಿಡದೆನಿಲನಿರ್ಪಳೂ ||೬೫||
 ಹೊಸ್ತಿಲೊರಲೊನಕೆಗಲಮೀಲೆಕುಳ್ಳಿರ್ಪವನ
 ಮಸ್ತಕವನೆರಡುಕೈಯಿಂತುರಿಸಿಕೊಂಬುವನ
 ವಿಸ್ತರದಜುಜುಗಲ್ಲೆನುವನಪಿರುಂಬುವನನಿಂದುನಿರ್ಗುಡಿವಾತನಾ |
 ಅಸ್ತಮಯದುದಯಕಾಲದಿನಿದ್ರೆಗೈವನಾ
 ತ್ವಸ್ತುತಿಯೆರನಿಂಚೆಯವನಸಾಧಿಸಿಪರರ
 ವಸ್ತುವಂಕಳುವನನಿರುತ್ತೋಗದವನಸಿರಿತೊಲಗದಲ್ಲದೆಮಾಣ್ವಿಲ್ಲೇ ||೬೬||

respect to, and kindly treats his guest as his child ;—of him who honours his father, mother, brothers, relatives, and friends ; and of him who is virtuous in all his conduct.

65. Lakshmi will ever abide in the dwelling of a man of kind words ; a grateful man ; one who is bountiful ; one who is not taken with the love of strange women ; a Treasury of honour ; a pilgrim⁶⁰ ; one who does not agree with others in false testimony ; one who does not neglect the appointed ordinances ; one who does, in the world, beneficial actions⁶¹ ; and one who attends to every kind of duty.

66. Will not Lakshmi turn aside from him who sits upon the threshold, mortar, or pestle⁶² ; him who scratches his head with both hands ; a great gambler ; a glutton ; him who drinks water in a standing posture ; him who sleeps at sunrise and sunset ; him who praises himself and abuses others ; him who gets into his power and steals the property of others ; and him who has no employment ?

60. Visiting sacred places.

61. As building rest-houses, tanks, 62. The mortar and pestle used for temples, &c. cleaning rice.

ಜಡನಮೂರ್ಖನಶನತಾಮನನಿಬ್ಬರದ
 ನುಡಿಯವನಪಿಗುಣನಕೃತಘ್ನನಕರುಬನಬಾಯಿ
 ಬಡುಕನಕುಜೇಬ್ಬಕನಕಾಮುಕನಹಿಂಸಕನಡಂಬಕನಪಾವುಡಿಯಾ |
 ಕಡುಗೋವದವನಬಹುಭಕ್ಷಕನಖಿಲನ
 ದೃಢನಕುತ್ಸಿತನಕುಹಕನದುರಾಚಾರದಿಂ
 ನಡೆವನನಿಕ್ವಾಸಘುತಕನಪಾತಕನೇಕ್ತ್ಯತೋಲಗದೆಮಾಣುಳ್ಳೇ ||೬೬||
 ಈವರಿಯೊಳ್ಳಾಮುನಿಸಮಸ್ತಧರ್ಮಾಂಗಲಂ
 ಭೂಪತಿಗಿವಿಸ್ತರಿಸಿಬಿಳಿಕಮಬಿಕಾಲಂಸ
 ಮೀಪಮಾದಪ್ರದಿಂನುಹಿಮಗಿರಿಯೊಳ್ಳಿದಧನಮಂತರಸವೇಳ್ಳುವೆಂದೂ |
 ಅಪರಾಕರನುತನ್ನೇಮಿಸಿದೊಡರಸಂಚ
 ಮೂಪರಂಕರೆಸಿಪೊರಮಟ್ಟುನಡೆಗೊಂಡಂಪ್ರ
 ತಾಪದಿಂಪಯಣಾಪಯಣಕೆನಡೆವಬೀಡುಗಲ್ಲಸರ್ವಸಂಸಾರಹದಿಂದಾ ||೬೭||
 ಸವ್ಯಸಾಚೆಪ್ರಮುಖರೊಡಗೂಡಿಹಿಮಗಿರಿಯ
 ದಿವ್ಯಸ್ಥಳಂಗಳಂನೊಡುತೊಲವಿಂದವೇ
 ದವ್ಯಾಸಮುನಿವೆರಸಿದಿಪ್ರರೊಡಗೂಡಿಮರುತ್ತಾಧ್ವರದೊಳ್ಳಂದುಬಿಸುಟಾ |

67. Will not Lakshmi turn away from a dolt ; one who is perverse ; a depraved man ; an idler ; a man of harsh speech ; a backbiter ; one who is ungrateful ; an envious person ; a great talker ; a mocker ; a lecher ; a murderer ; one who is ostentatious ; a heretick ; a man of wrath ; a great-eater ; a worthless person ; a liar ; a mean man ; a cheat ; a man of bad conduct ; a traitor ; and a sinner ?”

68. After Vēda Vyāsa Muni had thus fully explained to the king all the duties, he commanded, “ The season for the sacrifice approaches ; give now orders to bring the wealth that is in the Himalāyas.” Then the king called his generals, set out, and proceeded by stages, in great splendour, and with every preparation.

69. With Arjun and the chiefs, the king visited the beautiful scenes in the Himalāyas ; then kindly took Vēda Vyāsa Muni, and with the bramins, came to the place where the treasure that was formerly thrown away at Marutta’s sacrifice lay, and worshipped Kubēra with sandal, sprinkled rice, abundance

ದ್ರವ್ಯದೇಗೈತುಂದುಗಂಧಾಕ್ಷತೈಃ |
 ನವ್ಯಕುಸುಮೋತ್ಕರನುಧೂಪದೀಪಂಗಳಂ
 ಗವ್ಯಮಧುತಕ್ರಾಢ್ಯುಪಹಾರದಿನೃಪಂಧನದನಂಪೂಜಿಸಿದನೂ ||೬೯||
 ಅಪ್ಪದಿಕ್ಪಾಲಗೇಪೂಜೆಯುಂಮಾಡಿಜೌ
 ಪಷ್ಠಿಯೋಗೋಯಗೇಬಲಿಗೊಟ್ಟುಭೂತನಂ
 ತುಷ್ಟಿಯಪ್ಪಂತೆಕುರಿಕೋಣಂಗಳಂಪೊಯಿಸಿಬಂಣಗೂಳಂಪಸರಿಸೀ |
 ದ್ರೃಷ್ಟಮಾದವಿಳಧನಮಂತೆಗಸಿಭೂಪನು
 ತ್ಕೃಪ್ತಮುಖಮಿಂನುಸಂಪೂರ್ತಿಯಾದಪ್ರದೇಬ
 ಹೃಪ್ತತೆಯೊಳ್ಳಥಮಂನಾಗಿರಿದನಿಭಪುರಿಗೆವಿಬೋರಿಗಳಿಟ್ಟುಣಿಸಲೂ ||೭೦||
 ಪೊರೆಯೊಳ್ಳೊಂಟಿವೇಸರಮೆತ್ತುಭಂಡಿಗ್
 ನೆರೆಕನಕಭಾರದಿಂದೈದಿದವುಮಾಗದೊಳ್
 ತೆರಪಿಲ್ಲಮನೆಕೋಟಿಸಂಪ್ರಿಯಿಂಕೃಷ್ಣಮುನಿನಹಿತನೃಪನುತ್ಸವದೊಳ್ಳೂ |
 ಮೆರೆವನಿಜನಗರಪ್ರವೇಶಮಂಮಾಡುತ
 ಕ್ಕರೊಳಂದುಭೀಮನಂಕಳ್ಳುಹಿದಂದೇವ
 ಪುರದೆರೆಮಲಕ್ಷ್ಮೀಶನಂದ್ವಾರಕಿಗೆಪೋಗಿಬಿಜಯಂಗೆೈಸಿತಪ್ಪುದೆಂದೂ ||೭೧||
 ಪಂಚಮನಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತು ನಂಧಿ ಸ್ಥಕೃಂ ಪದ್ಯಂ ೨೬೦ಕೃಂ ಮಂಗಳಂ||

of fresh flowers, rich incense, wave-lamps, produce of the cow⁶³, honey, sugar, and other offerings.

70. Then he worshipped the regents of the eight quarters ; offered sacrifices to the sixty-four Saktis ; slew sheep and buffaloes, and gave large quantities of coloured rice, to satisfy the fiends. Then, taking all the wealth that appeared, the king, rejoicing that the great sacrifice would now be completed, carried away the treasure, in numerous heavy loads, to Hastinápura.

71. Men, camels, mules, oxen, and waggons, heavily laden with gold, proceeded along the road by myriads in endless succession. The king, with Vēda Vyása, joyfully entered his magnificent city ; and immediately with eagerness, despatched Bhíma, “ Go to Dwáraka, and bring the husband of Lakshmi, the lord of Dēvapura.”

63. Milk, butter, and ghee.

ఆరణ్యే సంధి.

నూతనై. సింధురనగరదిందనదేతందుపవనజం

సింధురంగదోళేనవద్వాసకీయోల్లేచముళి

సింధురదోళేసురరంగీల్దవననారోగశాయసమయదోల్కండనా ।

పద్యం

యేలేమహేశ్వరనాగనగరమంపేరమట్టి

నిలసుతంపయణగతియోల్లభరుతకండనగ

కాలదపవిఘాతభయశమసౌషధియనతులకల్లోలనిరవధియనా ।

జలజంతుజారణవిధియనిల్లమండలద

బల్బసినపరిధియనవదృతగణితసుధేయనవి

రల్లఘోషదమదధియననీకరత్నచృతతిగఢనిధియనంబుధియనా ॥౧॥

మునిమునిదుహిదుఁదంరాజవంశకృతార

కనకనల్మీగేనీలంబిట్టుదంరఘుజరా

మనమనదకోపదురుబేగిబట్టిగోట్టుదంబడబానలంతంసోల్ల ।

CHAPTER VI.

Contents. Bhīma sets out from Hastināpura; arrives at Dwāraka, which shone in the midst of the sea; and finds at dinner him who, enraged, in battle slew the demons¹.

Verse 1. O lord of earth ! Bhīma set out from Hastināpura ; and as he journeyed, came in sight of the remedy that soothes the fears of the thunderbolt-stricken mountains²—the boundless space of matchless billows—the roaming place of aquatic animals—the moat that surrounds the earth³—the hidden source of abundant nectar⁴—the loud resounding store of waters—the treasury of many jewel-heaps⁵—the sea.

2. As though sighing and moaning at the recollection of having been drunk up by the enraged Muni⁶; having given

1. Krishna.

2. See p. 12, n. 25; and p. 49, latter part of n. 40.

3. See p. 7 n. 3.

4. See p. 53, n. 5.

5. See p. 13, n. 30.

6. When all the gods assembled at

the marriage of Párvati, the Sea persisted in coming, although forbidden on account of his presence begin extremely inconvenient. Agastya Muni ironically invited him to advance, and drunk him up.

ಜೋಕಮಿಗೆತರಳನೀವೆಂದುಸಂತೈಸಿರ
 ತಾಕರಂಕಳುಹಿದಕುಲಾದ್ರಿಗಲವಬುಣಿಯೆ
 ನೇಕಬರುತಿಹವೆನನ್ನೇದೇರೆಗಲೈದ್ದುಬರುತಿದವುಮಹಾಣಾವದೋಳೂ ||೪||
 ಶಿವನಂತೆಗಂಗಾಹಿಮಕರಾವಹರಮಾ
 ಧವನಂತೆಗೋತ್ಪ್ರಕಪಾಲಕಂಪಂಕರುಹ
 ಭವನಂತೆಸಕಲಭುವನಾಶ್ರಯಂಶಕ್ರನಂತನಿಮಿಪನಿಕರಕಾಂತನೂ |
 ದಿವಸಾಧಿಪತಿಯಂತನಂತರತ್ನಂರಾಜ
 ನಿವಹದಂತಪರಿಮಿತನಾಹಿನೀನಂಗತನು
 ಪವನಾಳಿಯಂತೆವಿದ್ರುಮಲತಾಶೋಭಿತಂತಾನೆಂದುದಧಿಮೆರದುದೂ ||೫||
 ಚೆಪ್ಪೊಡೆದುಸಿದಿವಮುತ್ತುಗಲ್ಲದಿವುಮಗು
 ಳ್ವಪ್ಪರಿನುವೆಳೆವಿಾನ್ವಿದಿವೇಸೀಕರಮಲ್ಲ
 ವೊಪ್ಪುವನುಲಿತಶಂಬದನರಿಗಲ್ಲದಿವುಬೆಳ್ಳೋರೆಗಲೊಟ್ಟಿಲಲ್ಲ |

hærm my friends ; now, therefore, go to the earth again in perfect security as before¹³." As though the huge mountains, by the sea thus comforted, and dismissed, came forth in crowding multitudes,—the ocean's bulky waves rose, and approached the shore.

5. The Ocean prided itself as being like Shiva, *gangūhima-karāvaham*¹⁴; like the lord of Lakshmi, *gōtraikapūlakam*¹⁵; like the lotus-born¹⁶, *sakalabhuvanāshrayam*¹⁷; like Indra, *animishanikarakāntam*¹⁸; like the lord of day, *anantaratnam*¹⁹; like a powerful emperor, *aparimitavāhinisangatam*²⁰; and like a spreading grove, *vidrumalatāśobhitam*²¹.

6. These must be pearls springing from the bursting shells ; they cannot be the spray flung from the leaping fry ! These must be the fields of beautiful, charming shells ; they cannot be

13 See p. 12, n. 25 ; and p. 49, latter part of n. 40.

14. This and the succeeding epithets have each a double meaning. This one signifies, as applied to Shiva, Bearer of the Ganges and the moon. See p. 2, n. 7 ; and p. 13. verse 13. As applied to the sea, it means, containing the Ganges, serpents, and alligators.

15. Sole protector of the earth, (Vishnu,) and sole protector of the mountains, (the sea.)

16. Bramha.

17. Supporter of the whole earth ; and, universal receptacle of waters.

18. Delightful to the race of gods ; and, delightful to the race of fishes.

19. The jewel of the sky ; and, infinitely abounding with gems.

20. Receiving innumerable rivers ; and, possessing countless armies.

21. Glistening with tender leaves and creepers ; and, resplendent with coral shoots.

ತಪ್ಪದೊಳ್ಗಣರಂನವೆಳ್ಳಗ್ಗದಿವುತೊಡ
 ರ್ಧಿಪ್ಪಕೆಂಬವಳ್ಳಮಲ್ಲಿವುಪಯೋನಿಧಿಯಕೆನೆ
 ಯೊಪ್ಪಮಲ್ಲದೆನೀನೋಗಿಯಲಿಱವಮೇಘುಂಗಳ್ಳೆನೆನಿತಾಕಡಲೊಳ್ಳೂ ||೬-||
 ಕಪ್ಪಾರಕಕಟಕಕಟಕಂಕಮರಮರಮಿದಿದ
 ನೀರಾನೆಗಲ್ಲೆಗಲ್ಲೆಡೆಮುದಮುದೈಪತಾ
 ಲೂರಕುಲರಾಜಿರಾಜಿಪ್ರಹಂನಿಬಿಡಗಂಡೂಪದಂಗಳ್ಳುಪೇಚಿದಾ |
 ಘೋರನಮುದಗ್ರದಗ್ರಾಹಭವಭವನನುಂ
 ಭೂರಿಭೀಕರಮಕರಮಹಿಮಿತಿಮಿಂಗಿಲಕ
 ಶೋರತರರಾಜೀವಜೀವಪ್ರತತಿವಾಸವಾಸಮುದ್ರದೊಳ್ಳೆನೆದುದೂ ||೭||
 ಸುಳ್ಳಿದೊಂದುಮಾನಮಾನ್ಯುಂಗಿತಾಮಾನನಾ
 ಗಲ್ಲೆನುಂಗಿತೊಂದುಮಾನಾಮಾನನುಂಗಿದುದು
 ಬಳ್ಳಿಕೊಂದುಮಾನದಂಮತ್ತೊಂದುಮಾನ್ಯುಂಗಿತಾಮಾನನುಂಗಿತೊಂದೂ |
 ಶಿಂಗಳ್ಳುತೊಂದೊಂದನೊಂದಿಂತುನುಂಗತ್ತಿಮಿಂ
 ಗಿಲಮೆಲ್ಲಮುಂನುಂಗುತಿಪ್ಪದೆನೆಬೆದರಿವಾ
 ನ್ನಲ್ಲೆತಿರುಗುತಿರ್ದವೆರೆಕೆಗಲ್ಲೊಡನೆಮುಂಪೊಕ್ಕಗಿರಿಗಲ್ಲೆಮಾಡುವಂತೇ ||೮-||

the mass of white foam! This must be the lustre of the gems within; it cannot be the entwined red coral! This must be the rich cream of the milk sea; it cannot be the clouds descending to drink up water! Thus these appeared in the sea.

7. Resplendent in the sea were the dwelling of the cruel crab; the abode of the turtle; the habitation of mighty whales²²; the glittering rows of houses of the race of sportive frogs; the birth-place of swarming leeches, and hosts of huge, ferocious crocodiles; the region of terrific alligators: and the residence of the Timi, Timingila, and living multitudes of monstrous fish²³.

8. Roaming about, one fish swallowed another; then this was swallowed by a third; this again by a fourth; that was swallowed by a fifth; and another swallowed this one. Thus as they swam about, and swallowed each other, "the Timingila will swallow us all," the fish affrighted, fled, moving about,—as though the winged mountains that formerly took refuge there, were roaming.

22. lit. water-elephants.

23. Some idea of the size of these fishes may be gathered from the belief that the

Timi is nine hundred miles in length. The size of the Timingila is guessed from its swallowing the Timi.

ಅಮಹಾಂಭೋಧಿಯಂನೋಡಿಹರುಷಿತನಾಗಿ
 ಭೀಮಸೇನಂಬಲಕನಲವಿಂದ್ವಾರಕಿಯು
 ನೀಮಗೈತಂದುನಗರದ್ವಾರಮಂಪೊಕ್ಕುಬರಾಜಮಾರ್ಗದೊಳ್ಳಗೇ |
 ಸಾಮಜಗಿಯಹಯತರಂಗದನೆರವಿದೊರೆಯು
 ಚಾಮರಶಫರಿಯಬೆಳ್ಳೊಡೆನೊರೆಯಭೂಪಣ
 ಸ್ತೋಮಮಣಿಗಣದಕಳ್ಳಕಳ್ಳರವದಜನದಸಂದಣಿಯಕಡಲಂಕಂಡನೂ ||೯||
 ಪೆಚ್ಚೆ ದಿಂಗಡಲೂಮಿಮಾಲೆಮಾಲೆಗಲ್ಲೆಡೆಯೊ
 ಳ್ಳುಳ್ಳು ಳ್ಳುಸಿಹೊಳ್ಳುಹೊಳ್ಳುವಮರಮಿನ್ದಲ್ಲೆನೆತೊಳ್ಳಗು
 ವಚ್ಚೆ ಬೆಳ್ಳುಗಲೊಡ್ಡುಗಲ್ಲಧರಧರಂಗಲ್ಲೊಳ್ಳಲೆದೊರ್ವಮಿಂಚುಗಲ್ಲೆನೇ |
 ಅಚ್ಚೆ ರಿಯೆನಿಪರಾಜಮಾರ್ಗದಿಕ್ಕೆಲಗೊಳ್ಳಹ
 ನಿಚ್ಚೆಲದಕರುವಾಡದೊರಣದನೆಲೆನೆಲೆಯೊ
 ಲೊಚ್ಚಾ ರೆಗಂಗಲ್ಲೆವೆಂಗಳಕಟಾಕ್ಷದಮರೀಚೆಗ್ಗನೊಗಯಿಸಿದವೂ ||೧೦||
 ವಿರಚಿಸಿದಕರುವಾಡದಿಕ್ಕೆಲದನವರತ್ನ
 ಪರಿಬಚಿತಕನಕತೋರಣವೊಪ್ಪಿದುದುರಜತ
 ಗರಿಬಿರುಮಂಸಾದಕುಭ್ರಾಭ್ರದೊಳ್ಳೊಡಿದಮರೇಂದ್ರಚಾವದಂತೇ |
 ಪರಿಪಯಗುಡಿಕಲಶಕಂಠದಿಪತಾಕೆನೀ
 ಗುಂಚಮರಗಲ್ಲಸಾಲ್ಗಲ್ಲೆನೆದವುಗನನಮೆಂಬ
 ಕಂಯಸಿಂಗರಿಸಿದರೊಪರಿಮಲ್ಲೊತ್ತವಕೆಪೊರಮೆಡುವನಿಲರಾಜಂಗೇನೆ ||೧೧||

9. Overjoyed at the sight of that mighty ocean, Bhíma came joyfully to Dwáraka; and as he entered the city-gate, he beheld, in the principal street, another sea whose mountains were the elephants; its waves the horses; its currents the crowds; its fish the fly-brushes; its foam the white parasols; its jewel-mine the masses of ornaments; and its roaring the hum of the busy multitudes.

10. "These are the glittering young fish, leaping on the crest of the milk-sea's towering wreaths of waves;—they are the gleaming lightnings that appear on the wreathed masses of brilliant white clouds!"—Thus beautiful were the flashing glances of the long-eyed youthful damsels, upon the lines of glistening mansions on both sides of the splendid street.

11. On both sides of the well-built lofty mansions, like the bow of the ruler of the gods rising against a cloud on the summit of the Silver mountain, shone beautifully the arches of gold inlaid with the nine precious gems. Rows of various temples,

ದುರ್ಗಮಜಡಾಶ್ರಯಮನುಗ್ರಜಂತುಗಳಸಂ
 ಸರ್ಗಮಂಜಿಟ್ಟುಮುಕ್ತಾಳವಿದ್ಯುಮರತ್ನ
 ವರ್ಣಂಗಳಲ್ಲಿನೇರಿದವೆಂಬೊಲೊಪ್ಪಿದವನರ್ಘ್ಯಮಣಿವಿಸರಂಗಳೂ |
 ಭರ್ಗಸುಖನೊಲಿದುನವನಿಧಿಗಳಂಧಾತ್ರಿಯಜ
 ನಗೇಬಸ್ತುರಿಸಿತೋರಿಸಿದನೆಚೆಂನವರ
 ದರ್ಗುಡಿಪಿಕೊಂಡಿರ್ಪಾರಾಪೊನ್ನಳ್ಳಿಂಗದಂಕಡಿಗಳೆನೆದಿದವು ||೧೦||
 ದಾನವಧ್ವಂಸಿಗೀದ್ವಾರಕಾಪುರರಾಜ
 ಧಾನಿಗಡನಕಲವೈಭವದೊಳಾತನರಾಣಿ
 ತಾನಿರದಿಹಲೈಲಕ್ತಿಮೇಣವಸ್ತುಮರಸಿಯೆಲ್ಲವಿಧರಣಿತನೊಳ್ಳಿದಾರ್ |
 ನಾನಾನುವಸ್ತುಗಳನೊದವಿಸದಿಹಲೈಚೋದ್ಯ
 ಮೇನೆನೆವಣಿಗಾವೃತಪಂಕ್ತಿಗಳೊಳಾಭಾಯು
 ಮಾನಮಾದಪುರಾರಾಜಮಾರ್ಗದೊಳಬ್ರಹ್ಮಳಧನಸಂಪತ್ಸಮಾಜದಿಂದಾ ||೧೧||
 ನಸುನಗೆಯೊಳರಬಿದಮಲ್ಲಿಗೆಯನುರೆಪೊಳವ
 ದತನದೊಳ್ಕುಂದಮಂಪೊಗದೊಳರವಿಂದಮಂ
 ಮಿಸುವನಳಿತೋಳ್ಳಿಲೈಲೋಪಮಾಲೆಯನೆನೆವನಾನದೊಳ್ಸಂವಗೆಯನೂ |•

vases, mirrors, banners, parasols, and fly-brushes glistened.— Have they decorated the sky-elephant for the Sovereign of the winds who is going abroad to enjoy the delightful perfumes²⁴?

12. As though the whole race of pearls, coral, and gems had left the inaccessible retreat of waters and the society of fierce animals, and taken refuge here, the heaps of priceless jewels shed their lustre. As though Kubéra graciously displayed his nine treasures to the people of the earth, the never-ending bazaars, where heaps of gold were swept together by money-changers, shone magnificently.

13. Is not this Dwāraka the royal city of Krishna? Will not, then, Lakshmi his queen abide here with all her wealth? Is not the Earth also his queen? Will not she, then, provide here all the good things she possesses? What wonder this? Thus the rows of merchant stores in the spacious streets were resplendent with abundant heaps of riches and goods.

14. There the female florists appeared beautiful in the flower shops, as though, delighted, they placed the half blown jasmine

24. The sky is represented as the elephant upon which the wind, as a king, takes an airing.

ఎనల్గ శ్లోభతృపలవనుగుగళేశ్వరేతయ
 నోనదిసికొండుళుదలగళంవారువో
 ల్మనుమదపసరదోశ్లోపిదరల్ల పూవడిగవంగళదనేవేశ్వరేనూ ||౧౪||
 మల్లిగేయలవిదదుకేంజుజియేంద్రివ
 రుల్ల నదిందనిలొత్పలవనేశ్వరేయ
 సోల్లిందకుముదమందునురువనురజొంసెయరళమాలేయలొప్పువా |
 నల్లలితకాయదనరసకత్తినురాయేం
 దేలగేతొలెరువరరుణతామరనమం
 జేల్లగశ్లోనేయొల్లక్షిసిపుండరికమందేజ్జరిపరేవేణ్ణల్ల ||౧౫||
 పసరదొల్లవలగళనరంగళేనొగ
 యినువనూయ్యలరకపిందకంపేరినువ
 రొనుదుకొమలితతనువల్లరియసొంపిందసొంపుదొలెరుతివరం |
 లనదవయవంగళాకప్రతియజేల్వికేయింద
 పొనసేనిపజేల్వికేయన్యదేనలవిందకా
 . * నొనువరల్లియమాలేగాతియమదనకరమూతియవిరహిగళే ||౧౬||

in their smile²⁵; the *kunda*²⁶ in their bright, shining teeth; the lotus in their face; the *shirisha* wreath in their radiant and delicate arms; the champaca in their glistening nose; the water lily in their long eyes; the *kétaki*²⁷ in their nails;—and sold the remaining flowers. How shall I describe them?

15. The young damsels taking a white jasmin flower, sportively presented it as a large red jasmin²⁸; a dark blue water lily they, with smiling speech, called a white lily²⁹; a wreath of *surahonnè*³⁰ flowers they raised opposite their charming, beautiful bodies, and showed to all as a *suragi*³¹; eyeing the red lotus with a side glance of their long eyes, they called it a white lotus³².

16. By the delicious fragrance of their breathing sighs they infuse fragrance into the flower garlands they sell in their bazaars; delighted, they impart elegance by the elegance of their delicate creeper bodies; by the beauty of the form of their

25. This and the following are a series of comparisons frequent in poetry.

26. A species of jasmin.

27. A thorny flower.

28. From their ruby lips it appeared as such to the receivers.

29. Their bright teeth changed its appearance.

30. A white flower.

31. Which is of a bright gold colour, and very fragrant.

32. The glance imparted the whiteness.

ಯಿಂತೆನೆವಗಣಿಕಾಸಮೂಹಮಂಜೋರುತ
 ತ್ರಿಂತ್ಯದೇನಿಜಂಬರೆಮುಂದೆನಾನಾದಿ
 ಗಂತದಿಂಮುರಹರನಕೀರ್ತಿಯಂಕೇಳ್ವೊದವಿಡಿಪ್ಪಾಥಮಂಪಡೆಯಲೂ |
 ತಂತಂಮವಿದ್ಯಾವಿನೋದಮಂತೋರಿಸುವ
 ಸಂತಸದೊಳ್ವೈತಂದುನೆರದಿದೇಕೋವಿದರ
 ತಿಂಫಿಣಿಯರಾಜಿರಾಜಿಪರಾಜಗೀಹದಸಮೀಪದೆಡೆಗೈತಂದನೂ ||೧೭||
 ತಗವಿಣಾಗಸುವಸಿಪಿಲೆಗಚ್ಚೆನುವಕೋಳಿಗಾ
 ಳಗವಕಾದಿಸುವಕರಿತುರಗದೇರಾಟಮಂ
 ಮಿಗೆತೋರಿಸುವನೆತ್ತಪಗಡೆಯೊಳ್ಬನ್ನದಿಸುವಜುಜುಗಳನೊಡ್ಡಿನಲಿವಾ |
 ಬಗೆಬಗೆಯರಾಜಪುತ್ರರತನುವಿಲೇಪನಾ
 ದಿಗಳೊರಸೊರಸಿನಿಂದುದಿದೇಪರಿಮಳದಧೂ
 ಳಗಲನಲ್ಲಿದೇನೊಕ್ಕಾನೆಗ್ಗವೊಗವೊಗದುಮಿಗೆಚೆಲ್ಲಿಕೊಳ್ಳುತ್ತಿದೇವಾ ||೧೮||
 ತನೊಳ್ಳಿದೇಚ್ಚುತಂದ್ವಾರಕೆಗೆಬಂದಿರ
 ಲ್ತುಂತಾನೈತಂದುನಿಂದುದೊರಾಜಿಸುವ
 ರಂನಂಗಲೊಡನೆಪಾಲ್ಗತನೈತ್ತೊಸಾಧಕಾಂತಿಗಳ್ಳುಂಗೊಳಿಸುವಾ |

radiant limbs, with joy they produce (in the flowers) a novel beauty. The flower-sellers there are the very arrows of Cupid to parted lovers.

(Several verses are omitted here.)

17. Having seen the multitude of beautiful courtezans, Bhīma proceeded thence, and as he advanced, came to the environs of the palace, that were brilliant with the thronging crowds of the skilful; who, hearing the fame of Krishna, had come from every region in hope of obtaining the ever-ready fulfilment of their desires³³, and assembled there with the joy of displaying their science and skill.

18. The rutting elephants there took up in their trunks, and threw over themselves, the perfumed powders that fell by friction from the besmeared bodies of the various princes engaged in ram-fighting, contests of partridges³⁴, cock-fighting, displaying their elephant and horsemanship, amusing themselves with dice and backgammon, and delighting in bets and gambling.

33. Gifts equal to their highest wishes.

34. Which are trained to fight.

ಪಂನಗಾರಿಧ್ವಜನರಾಜಗೃಹಮಂಕಂಡು
 ಸಂನುತವರೂಢದಿಂದಿಳಿದುಮೈಯಿಕ್ಕಿಸಂ
 ಪಂನಮತಿವನಜಂತಳದೇನಲ್ಲಿಗಿವಿಪುಲಪುಲಕೋತ್ಸವಂಪೊಣ್ಣೂಲೂ ||೧೯||
 ಮಾರನಂಪಡದಚಿಲ್ವಿಂದಿರೆಯನಾಳ್ದಿಸಿ
 ವಾರಿಜಾಸನಮುಖ್ಯದೇವಕೇಳಂಪೊರೆವು
 ನಾರಂತನಗೆನಾಲದೆಂದುಭೂಪಾಲಕರಭಾಗ್ಯಮಂತಳೆದನೆಂಬಾ |
 ನೀರದಶ್ಯಾಮನರಮನೆಯೆಂದೊಡದರವಿ
 ಸ್ತಾರಮಂಜುಣಿಸುವಜೆಂನಳವೀಪೀಳೆನ
 ಲ್ಯಾರುತಿಯಕ್ಕಣ್ಣೆರಮಣೀಯ್ಯಮಾದುದುಬಹಳಮಣಿತೋರಣಾಪ್ರಭೆಗಳೂ ||೨೦||
 ಪಾರಿಜಾತಪ್ರಸರಮಳಕೆಗಗನದೊಳ್
 ಸೇರಿದಳುಮಾಲೆಗಳ್ಳಸುಜ್ವಲಿಪನೀಲಮಣಿ
 ದೋರಣಾದಪ್ರಭೆಗಳಂಪೇರ್ಪಡಿಸಲರಿಜೆನತ್ತೆರೆವಹರಿಯರಮನೆಯನೂ |
 ಸೇರಿದಂಪವನಜಂಬಾಗಿಲೊತ್ತಂನವರಿ
 ಪಾರಮಂನಿಲಿಸುತೊಳಪೊಕ್ಕನೀಂಸಲಗಿಯೊಮು
 ರಾರಿಯೆಡೆಯೊಳ್ ದ್ವಾರಪಾಲಕತೇಜೆಯರೋರ್ವರುಮಂತರಾಂತರದೊಳ್ಳೂ||೨೧||

19. Seeing the palace of Krishna, the lustre of whose gemmed turrets fascinated the eyes, as though the milk sea, in order that the Immutable who dwelt in it might come and reside in Dwāraka, had itself come beforehand, and remained there with all its brilliant jewels,—the intelligent Bhíma alighted from his renowned chariot, prostrated himself, and proceeded thither; his hair erect with rising joy³⁵.

20. When I say that this is the palace of the Dark-cloud-complexioned, who, not content with the beauty that produced the god of love, the wealth that rules Lakshmi, and the bounty that sustains Brumha and the mighty deities³⁶, assumed the state of kings;—Say! is it in my power to set forth its grandeur? Thus magnificent was it to the eyes of Bhíma, with the varied lustre of its jewelled arches³⁷.

21. Bhíma reached the glistening palace of Krishna. It was impossible to distinguish the lustre of the arches of flashing sapphires from lines of bees mounting the ether for the Párijáta's

35. See, p. 53, n. 5.

36. Krishna is the father of Cupid, the husband of Lakshmi the goddess of

wealth, and by his bounty sustains all the gods.

37. Or crescents over the doors &c.

ಜನಪಕೇಳಾಸಮಯಕಸುರಾರಿಹನಕಥಾ
 ಜನರತ್ನದೀಪ್ತಿಗಲಸಾಲ್ಗಲಂದೆಸೆವಭೋ
 ಜನಶಾಲೆಗೈತ್ರದುಬಾಂಧವವೇರಸಿಕುಳ್ಳಿ ದುಃಖವ್ಯಾಸನದೊಳೂ |
 ಜನನಿಯರುಣಿಸತಿಕ್ಕಿಸವಿಗೊಳ್ಳಿಸೆಚಮರವ್ಯ
 ಜನಮಂಪಿಡಿದುರಾಣಿಯರ್ಕೆಲದೊಳ್ಳಿರೆಸುರಂ
 ಜನಕಥಾಲಾಪದಿಂಪಡುರಸಾಂನದಾರೋಗಣೆಯೊಳ್ಳಿರುತಿಡನೂ ||೨೦||
 ಯೆಸೆವಪೊಂಬರಿವಾಣಮಿಸುನಿವಟ್ಟಿಲ್ಲಲೊ
 ಲ್ಲಿಸುವಶಾಲೋದನಂಸೂಪಘೃತಭಕ್ಷಪಾ
 ಯಸಪರಮಿಧುಶರ್ಕರಾಮಿಪಪಳ್ಯದ್ಯುತಿಕರಣಕಾಖತನಿವಣ್ಣಲಾ |
 ರಸರಸಾಯನನಂಗಲ್ಪಪುಗಾಯಿಬಾಳುಕಂ
 ಕೃಸರಿಕಚ್ಚುತಿಪಾಲೊಸಗಲ್ಪವುಬಗೆಗೊಳ್ಳಿಸಿ
 ಪೊಸತೆನಿಸಿರಲ್ಪವಿದನಚ್ಚುತಂದೇವಕಿಯುಶೋದೆಮರ್ತಂದಿಕ್ಕಲೂ ||೨೧||

wide-spread fragrance³⁸;—and, stopping his retinue at the gate, entered. How familiar with Krishna! Not one of the warders detained him at any of the gates.

22. Hear, O chief of men³⁹! At that moment Krishna had entered the dining hall that glistened with rows of brilliance of golden vessels inlaid with jewels; surrounded by his relatives, he sat in a splendid seat; and, listening to pleasing narratives⁴⁰, was dining sumptuously; his mothers⁴¹ serving up the food most agreeable to his taste, and his queens attending at his side with fly-brushes and fans.

23. Admiring the sparkling rice, the well dressed pease, ghee, cakes, sweat rice-milk, sweatmeats, honey, sugar, meat, sauce, dressed fruits, vegetables, ripe fruits, custards, soups, pickles, dried fruits, puddings, seasoned pulse, milk, and curds, served up by Dēvaki and Yashódè in bright golden dishes and vessels, the Immutable partook of them, deeming them new⁴².

38. The Párijáta tree was produced at the churning of the milk sea, and perfumed the world by its flowers. It became the property of Indra; but was taken from him by Krishna at the instigation of Satyabhámè, his favourite queen, and planted in Dwáraka.

39. Janamējaya.

40. Related as an amusement by some, of those who dined with him.

41. Dēvaki who bore, and Yashódè who reared, him.

42. More delicious than he had ever tasted.

ಗುಪ್ತದಿಂದಮರ್ಗಮೃತವನುಣಿಸಿದನಿತ್ಯ •

ತೃಪ್ತಂಸಕಲಮಖಂಗಳಹವಿಭಾಗಮಂ

ನಪ್ತಾರ್ಚಿಮುಖದಿಂದಕೈಕೊಂಡದರಫಲವನುಣಿಸುವರಮಾತ್ಮನೂ |

ಕ್ಷುಪ್ತಮೆನಿಸುವರಾಜಭೋಜ್ಯದೊಳಗಾವುದಂ

ಲುಪ್ತಮಾಗದವೋಲಾರೋಗಣೆಯನ್ನೈದಲೋ

• ಲುಪ್ತಿಯಿಂಮಾಡುತಿದ್ವಂತನಮಾನುಷಲೀಲೆಗಿದುನ್ವಾರ್ಥಮೆನಲೂ ||೮೮||

ಹಾರನೂವುರಕಂಕಣಾದಿಭೂಷಣಾರ್ಪಣ

ಶ್ಕಾರವಗಳಮೇಲುದಿನೊಳ್ಪೊದ್ದಳ್ದ ಕುಚ

ಭಾರದಿಂದನುಮಾಗಿದಂಗಲತೆಲಹರಿಗಳನಿರಮೊಗಕೊಲಿವಕಂಗಳಾ |

ಸ್ತೋರೋಲ್ಲಸದ್ವುಚಿರದಂತಪಂಕ್ತಿಗಳತೃಪ್ತಂ

ಗಾರಸರಸೋತ್ತಿಗಳವಿನುತಾಪ್ತಮಹಿಷಿಯ

ರ್ದ್ವಾರುಚಾಮರತಾಲವ ತೃತಮಂಪಿಡಿದಿದೇವತಾತ್ಮ ತನಕೆಲಬಲದೊಳೂ ||೮೯||

ಕೃದ್ವುಮನಿಮನೆಯೊಕ್ಕುಪೆಣೆಪಾಲ್ಪೆನೆಗಳಂ

• ಮೆದ್ದುಗೋವಳರಮೇಳದಕಲ್ಲಿಗೂಳಕ್ಕೈ

ಮುದ್ದೆಯಂತೆಗದುಂಡುತುರುಗಾವವಜ್ಜಿಯಂಬಿಟ್ಟುಬಳಕೆರಡ್ಲಿದೇ |

24. The Eternally-satisfied who secretly feeds the Immortals with ambrosia—the Supreme Spirit who, by the god of fire, receives the burnt offerings of all sacrifices, and causes (the performer of the sacrifice) to eat the fruit thereof⁴³, feasted with great avidity, that nothing of temporary⁴⁴ regal enjoyment might be lacking; deeming this suitable to his mortal-pastime.

25. Distinguished by the tinkling sounds of their necklaces, anklets, bracelets, and other ornaments, the waves of beauty of their creeper forms slightly bowed by the weight of their breasts that protruded their upper garments, eyes befitting their beautiful countenances, rows of bright teeth displayed by their cheerful smiles, and their loving, familiar speech ;—on the right and left of the Immutable, stood his eight queens with fly-brushes and fans of palm.

26. “After going from house to house, stealing and eating butter and cream⁴⁵, living upon clots of rice from the herds-

43. i. e. rewards the merit of performing the sacrifice.

44. Temporary or finite, as opposed to his own eternal happiness.

45. See p. 32, n. 83.

ಹೊದ್ದಿ ಪಾಂಡವರನೋಲೈಸಲಾಡುದುಭಾಗ್ಯ
 ಮಿದ್ಧಪುರುರಾಜ್ಯಭೋಜ್ಯಂಗಳಿವುಪಡದವ
 ಕ್ಕುದ್ದಗೈದಪರೂಟದೆಡೆಯೊಳ್ ಜೋದ್ಯಮೆಂದಳ್ ಸತ್ಯಭಾಮೆನಗುತಾ||೧೬||
 ಬರೆದೆಗಳ್ಳಹದಿರತ್ತಿಮಾವದಿರಿರಲೈನೀ
 ನಯಲಾತನಬಂಧನಮಾತನುದಯಿಸ
 ಲ್ಪರಿದುದೀತನೆಜಗದ್ಗುರುಕಣಾಪಾಲಿಸುವನಿಂದ್ರಾದಿನಿಜರರನೂ |
 ಕುರುಪಿತಲ್ಪಹುಡೆಮಾನವನೆಂದುಕೃಷ್ಣನಂ
 ಜರೆಯೆನೀನೀನರವಳೊಡನಾಡಿತನದಿಂದ
 ಬೆರೆಮುಖೇತತ್ತಹೋಗಿಂದುದೇವಕಿಸತ್ಯಭಾಮೆಯಂಗಜಿಸಿದಳೂ ||೧೭||
 ನಿಮಬಂಧನವಬಿಡಿಸಿದವಂಗೆತವೆಬಂಧ
 ನಮಗುಳ್ಳದೇಕಾಯ್ತುದಿವಿಜರಂಪೊಲೆವಂ
 ಚಮುಟಗಿವಿಡಿಯಲೇತಕೆನರನಕುರುಹುಗಾಣಿಸದವಂಪೆಳ್ಳವಿಗೊಲ್ಲೂ |

men's satchels⁴⁶, he left the cow-keepers' hamlet, immediately joined himself to, and served the Pándus, became rich, and obtained royal dainties! People who get these enjoy themselves at dinner! Surprising!" said Satyabhámè, laughing.

27. Dévaki reproved her: "Don't prate foolishly before your father and mother-in-law! What do you know? By his birth my bonds were broken⁴⁷! Don't you know that he is the world's spiritual preceptor? He sustains Indra and all the deities! Is he to be reproached as being a mere mortal? What are you to revile Krishna? Don't become insolent by familiarity! Be-gone!"

28. Satyabhámè replied: "Why was it that he who loosed your bonds was afterwards fast bound himself⁴⁸? Why was he who sustains the gods obliged to take to the whip⁴⁹? Why was it that he who shows not the defect of being mortal, went

46. i. e. cooked rice taken by them to the fields, and eaten cold.

47. It was announced to Kamsa that the eighth child of Dévaki should destroy him. He would have killed her instantly, but spared her on her husband's promising to give to him every child that was born. He kept Dévaki and her husband Vasudéva in close confinement; but liber-

ated them when he found that Krishna had escaped his fury.

48. When Krishna was a child, his mother, unable to keep him from crawling about in the dirt, fastened a cord round his body, and tied him to a rice mortar. From this circumstance he is called Dá-módara.

49. For a livelihood. See p. 74, n. 41.

ಸುಂಮನೇತಕೆಸಿಕ್ಕಿದಂಜಗದ್ಗುರುವೆನಳ್
 ನಂಮದೊಳ್ಗರಿನೀವುನಮಗೆಯುಂಗುರುನೀವೆ
 ನಂಮನಗನದೆನೀವುತಿಳಿವುದೆಂದಳ್ ದೇವಕಿಗೆಮತ್ತೆ ಸತ್ಯಭಾಮೇ || ೧೦೫ ||
 ಸತ್ಯಭಾಮಾದೇವಿಸುಡಿದಕಟಕಿಯಮಾತಿ
 ಗತ್ಯಂತಹರುಪಮಂತಾಳ್ವದಕೆನಸುನಗುತ
 ಪ್ರತ್ಯುತ್ತರಂಗೊಡುವೆನೆಂಬನಿತರೊಳ್ ಭೀಮನೇನನೈತರುತಿಹುದನೂ |
 ಭೃತ್ಯರೇಚ್ಚರಿಸಿದೊಡೆಭಾವಮೈದುನತನದ
 ಕೃತ್ಯದಿಂದಪ್ಪುತನೂಚಿನಲ್ಲಡದಳ್ಳಾ
 ಚಿತ್ಯಮಲ್ಲೊಳ್ಳವೊಗುವಡಾರೋಗಣೆಯಸಮಯಮೆಂದುನೈಲೈಂದ್ರಿಬಂದೂ || ೧೦೬ ||
 ಆರೋಗಣೆಯಸಮಯಮಾಗೆ ಭೂತಂಪೊಯ್ದು
 ದಾರನೀಮನೆಯೊಳ್ಳಂತೀಗಣೈತಕೆಮಾನ
 ಮಾರುಮಿಲ್ಲವೆಪೊರೆಯೊಳ್ಳಹರೆದೇವಕಿಸತ್ಯಭಾಮೆಗಾವುದುಮಿಲ್ಲಲಾ |
 ಆರಂನನ್ನಿ ತಡಸಿದರಾಯ್ತೆ ದುಃಖಿ=ಕ್ಷ
 ಮೂರೊಳ್ ಬೆಳ್ಳೆಯದೆಧಾನ್ಯಮಿಲ್ಲಿಕರೆಯದೆವೃಷ್ಟಿ
 ನಾರಿಯರನಿಬರಂಕಟ್ಟಿಕೊಳ್ಳಲೇಕೆಬಿಡಲೆಂದುಮಾರುತಿನುಡಿದನೂ || ೧೦೭ ||

to war, and was so easily taken⁵⁰? Hold your tongue, and don't trust him as the world's preceptor! You are our preceptor. Know this, and don't make us laugh!"

29. Greatly delighted with Satyabhāmè's jocularly, and smiling at it, Krishna was about to reply, when watchmen announced the arrival of Bhîma. Immediately, with the familiarity of a brother-in-law, Krishna made a sign, and a female servant stopped Bhîma, saying, "It is not proper to enter during dinner time."

30. Bhîma replied: "Whose dinner time is it? Who, in this house, has been struck by a demon⁵¹? Why is all now so silent? Is nobody at home? Are they gone out? There's nothing the matter with Dêvaki and Satyabhâmè? Who caused me to be stopped here? Have the crops failed, and the rain not fallen here, and caused a famine in the town? Then why does he keep so many women⁵²? Let him get quit of them⁵³!"

50. Krishna was defeated in battle by Jarâsandha.

51. i. e. who is dead?

52. See p. 32, n. 83.

53. If he cannot afford to show hospitality.

ಭೀಮನಾಡಿದನುಡಿಯೆಕೇಳುರುಕ್ಮಿಣಿಸತ್ಯ
 ಭಾಮೆಯರವೊಗನೋಡಿನನುನಗುತಮುರಹರಂ
 ತಾಮತ್ತೈರಭಸದಿಂಭೋಜನಂಗೆೃವುತೊಡನೊಡನೆಧಿರ್ರನೆಶೇಗಲೂ ।
 ತಾಮನಮಿದೇಕೆನಾಂಬಂದನೋವೇನಿಮುಳ್ಳದೆೊ
 ದೀಮೂಜಗಂನಿನಬಾಯೊಂದುತುತ್ತಾಗ
 ದೀಮನುಜಗನುಜರಂಬಲ್ಲರಾರೆಂನನುಳ್ಳಹೆಂದನಿಲಜಂಚೇರ್ದನೂ ||30||
 ಬಿಡದೆಕಳ್ಳವಿಂದಲೋಗರಮನೆಗಲಂಪೊಕ್ಕು
 ತುಡಿತಿಂದವನಭೋಜನಕ್ಕಿಮುಪ್ಪಾಂನಮಾ
 ದೊಡೆಕೆಲಬಲಂಗಳಂನೋಡುವನೆಗೋವಳ್ಳಂಗಳರನುತನಮಾದಬಳ್ಳಿಕಾ ।
 ಪೊಡವಿಯಂಕಂಡುನಡೆವನೆಮುಳ್ಳದುಮಾವನಂ
 ಬದಿದವಂನೆಂಟರವನೆನೊಲೆಯಗೊಟ್ಟಿಲ್ಲನು
 ಗುಡಿದವಂಪುರುಷಾಧಿಪಯಾದಪನೆನಾವಜ್ಞರೆಂದುಮಾರುತಿಜರೆದನೂ ||31||
 ದೇವತನಮಂಬಿಟ್ಟುನರನಾದವಂಗಿಬಳ್ಳಿ
 ಕಾವಗೌರವಮಿಡುದಿವನಾಚುವನೆಸಾಕು
 ನಾವೀತನಂಕಾಣುಬುದುಚಿತಮಲ್ಲೆಂದುಭೀಮಂವಿಭಾದಿಸಲತ್ತಲೂ ।

31. Hearing the words of Bhíma, Krishna looked on the face of Rukmini and Satyabhámè, smiled, and ate with increased eagerness, frequently and loudly belching. Bhíma cried out, "Why this *támasa*⁵⁴? Have I come alone? When angry, the three worlds are not a mouthful for you! What regard then will you have for mere mortal men? O spare me!"

32. Reviling him, Bhíma continued: "When a fellow who spares not, but enters strangers' houses by stealth, and devours all he can lay hands upon⁵⁵, gets hold of savoury food, will he look to the right or left? When a cowherd becomes a king⁵⁶, will he see the ground as he walks? Will he who, in anger, slew his father-in-law⁵⁷, regard his relatives? Will he who drunk the life of her who suckled him⁵⁸, be benevolent to others? I know not!"

33. What respectability can he have who lays aside divinity, and becomes a man? Has this fellow any shame? Enough! It is not fit I should see this fellow!" Thus Bhíma turned con-

54. The quality of darkness, foulness, or ignorance.

55. See p. 118, verse 26.

56. See p. 33, n. 86.

57. Krishna slew his father-in-law Kamsa.

58. See p. 32, n. 85.

ಶ್ರೀವರಂನಸುನಗಯೋಗ್ಯಾಗಳಿಂದದದಿರಿ
 ದಾವಗಂಬಂದನನಿಲಜನಿತ್ತ ಕರೆತಡೆದ
 ಭಾವಶ್ಲೇತಕೆಕೋಪಮೆನೆಮತ್ತೆ ಪವನಸುತನೊಳಪೊಗುತಲಿಂತೆಂದನೂ ||33||
 ದೇವನಿಮಜ್ಜಾನನನುಲಗನಮಗುಂಟಿನಂ
 ಭಾವಿಸುವಿಲ್ಲೆಂಮನ್ನಿಲ್ಲಿ ನಿಲಿಸಿದರೆನ
 ಲಾವೃತತನದವಿತ್ತ ಬಾಯೆನುತನೆರಗಪಿಡಿಬೊಡನೆಕುಳ್ಳಿ ಬಿಸಿಕೊಂಡೂ |
 ಅವಿವಿಧಭೋಜ್ಯಾದಿದಾರೋಗಿಸಿದಬಳಿಕ
 ತೀವಿದನುಗಂಧಕಪುಷ್ಪರತಾಂಬೂಲಪು
 ಪ್ಪಾವನಗಳಿಗಿಂದಸತ್ಕೃತಿಬಿಸಿದಂಭೀಮನಂಸುರಪುರದಲಕ್ಷ್ಮೀತನೂ ||34||
 ಪದ್ವಮಸಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತುಸಂಧೀಕ್ಷುಂ ಪದ್ಯಂ ೭೯ತಿಕ್ಷುಂ ಮಂಗಲಂ||

ಎಳೆನೇ ಸಂಧಿ.

ಸೂಚನೆ. ಅಧ್ವರಕೆಯಾದವರಗಡಗಿಂದಾನವಕು
 ಲಧ್ವಂಸಿಹಸ್ತಿನಾವತಿಗೆಬಿಜಯಂಗಳ್ಯವು
 ತಥ್ಯದೊಳ್ತಾಗಿದನುಸಾಲವನಗಲ್ಲ ಪಾಂನವರಸುಕೆಪಾಲಿಸಿದನೂ||

ಪದ್ಯಂ

ಭೂರಮಣಕೇಳಿನಿಲತನಯನಂಕೂಡಿಕೊಂ
 ನಾರೋಗಿಸಿದಬಳಿಕನವಕುಸುಮಗಂಧಕ
 ರೂಪರತಾಂಬೂಲಮಂಕೊಡುತಕೃತವಮಾನಂಕರಸಿದ್ಧಮೇಜನಮುತ್ಸೇ |

temptuously away : when Krishna, as though he had but just been informed, smiling, asked, "When did Bhīma come ? Call him here ! Who stopped him ? Why are you angry ?" Then Bhīma again entering, thus replied :—

34. "My lord ! Have I the familiarity that Arjun has with you ! No one respects me ! They stopped me here !" Then Vishnu of Dévapura replied, "I caused you to be detained : come this way !" took hold of his garment, immediately seated him ; and when he had partaken of the various dainties, honoured him with abundance of perfumes, camphor, betel, and wreaths of flowers.

CHAPTER VII.

Contents. Krishna comes to Hastinapura to the sacrifice, with all the Yādavas ; overcomes Anusūtra who attacked them in the way ; and greatly protects the Pāndus.

Verse 1. Hear, O lord of earth ! After Krishna had dined with Bhīma, and presented to him fresh flowers, sandal, cam-

ವಾರಣಸಗಂಗೀಗನಂವೊಡನೆಡತರಲಿ
 ದ್ವಾರಕೆಯೊಳ್ದರ್ಜನಕೆಲ್ಲರುಂಪೊಯ್ಯುಗೂ
 ಹಾರಮಂಪೊರಗಿಸಾರಿಸುಪುರದೊಳ್ಳೆಂದುಮಧುಸೂದನನೇಮಿಸಿದನೂ ||೧||
 ವಸುದೇವಹಲಧರಪೋಲಿನಲ್ಲಿ ದುರ್ವಾ
 ಲಿಸಲುಳ್ಳದವುದ್ರೂಮ್ನಗದಸಾಂಬನಿರುದ್ಧ
 ನಿತತಕನಕೂರಸಾತ್ಯಕಿಪ್ಪಮುಖಯಾದವರೆಂಮಕೂಡೆಬರಲೇ |
 ವೊಸಗಿಮಿಗೆದೇವಕಿಯೊಡನೆತಿರಳ್ವಲರಸಿಯ
 ಕೊಪ್ಪಿಸತೆನಿಪವಸ್ತು ವಂತೆಗಸುಭಂಜಾರದಿಂ
 ದೇವಪುರಜನಪರಿಜನಸ್ತಿಯೆರೈದಲೆಂದಸುರಾರಿವೊಂದನೂ ||೨||
 ಬಳ್ಳಕಕೃತವಮೇಕನನೇಮದಿನಗರದೊ
 ಲೈಲ್ಯೊಳಗದವುನಿಸಾಸ್ಥಕೋಟಿಗಲೈವರಮಟ್ಟ
 ದುಲಿಯದೆವಮಜನಮೈದಿದವುಜೇವಕಿಯಕೋಡೆಯರದಂನಿಗಲೊ |
 ಕೆಳದಿಯವೇರಸಿರುಕ್ಕೊನೆತೃಭಾಮಾದಿ
 ಲಲನೆಯರದಲ್ಲಕ್ಕಿಗಲಸಾಲ್ಗಲೆಂದುಕೆಲ
 ಬಲದಸುಯಿಧಾನದಿಂತೆರಳ್ಳದವುಕೋಕದಸುವಸ್ತುಗಳನೆತ್ತಿಸಿದರೂ ||೩||

phor, and betel, he called Kritawarma¹, and commanded him, "Let all the inhabitants of Dwáraka now accompany me to Hastinápura to the sacrifice of Dharmaráya; have the tent pitched outside²; and make proclamation in the city.

2. Let Vasudéva and Balaráma³ remain and guard the city. Let the rest of the Yádava chiefs Pradyumna⁴, Gada⁵, Sámbar⁶, Aniruddha⁷, Nishata⁸, Shata⁹, Akrúra¹⁰, and Sátyaki¹¹, accompany me. Let the queens, in great splendour, set out with Dévaki. Take the greatest rarities from the treasury. And let the well dressed people of the city, the household, and the women come."

3. Immediately, at the command of Kritawarma, the multitude of war drums resounded throughout the city; the whole population went forth; the litters of Dévaki and Yashódè moved

1. One of his generals.
2. A short distance forward on the journey.
3. The father and elder brother of Krishna.
4. A name of the god of love, Krishna's son by Rukmini.

5. A son of Vasudéva.
6. Krishna's son by Jāmbavati.
7. Son of Pradyumna.
8. Son of Balaráma.
9. Brother of Nishata.
10. A minister.
11. Son of Vasudéva.

ಸುತನಹೋದರಜ್ಞಾತಿಮಿತ್ರಬಾಂಧವಪುಷೋ
 ಹಿತಗೋಡನೆಪೊರಮಟ್ಟನಸುರಾಂತಕಂಸಮಾ
 ವೃತವಟುಗಳಿಂದನಂಸಹಿತಕಾಸ್ತ್ರಂಗಲಿಂದ್ವಿಜರಾಯತಂಗಳಿಂದಾ |
 ಚತುರಂಗಬಲದಿಂದಭೂಭುಜದ್ರವ್ಯದಿಂದ
 ದತುಲಸಂಭಾರದಿಂದೈಶ್ವರ್ಯೈರೈದಿತುತೂದ್ರ
 ವಿತತಿನಾನಾಜಾತಿಗಳೈರವಿಯಂತಮತಂಮವಿನಿಯೋಗದಿಂದಾ ||೪||
 ವೊಟ್ಟಿಗಳವೀಸರದಪೊರೆಯಾಳಕಂಠಿಗಳ
 ಗೊಟ್ಟಿಗೆಯಕೊಲ್ಲಾರಭಂಡಿಗಳಮೇಲೆಸರ
 ಕಿಟ್ಟಣಿಸಿನೂಕಿದುದುಗೋಮುಖಿಕುಲದಕೀರಾರವಿತದೈದಿತೋಡನೇ |
 ಧಟ್ಟಿಸಿದವಾನೆಕುದುರೆಯರಥದನೇನೆಪೊರ
 ಮಟ್ಟು ದಂದಣದವಲ್ಲಕ್ಕಿಗಳಾರಾಜಿನಾ
 ಲಿಟ್ಟುನಡೆದವುಫತ್ರಜಾಮರಪತಾಕೆಗಳೈರಳಿತುಜನಂಮುದದೊಳೂ ||೫||
 ವಿಟರಮೇಳಂಗಳಂಜೇಟಿಯರಗಡಣದಿಂದ
 ನಟವಿದೂದಕವಂದಿಗಾಯಕರತಂಡದಿಂದ
 ಕಟಕಿಧ್ವನಿವ್ಯಂಗ್ಯಸರಸೋಕ್ತಿಗಳಬೆಡಗುಬಯಲನಗಿನೋಟಂಗಳಾ |

forward. Accompanied by the female train, the lines of palankeens of Rukmini, Satybhāmā, and the other queens, set out with guards on the right and left ; and the valuables of the treasury were brought forth.

4. With his sons, brothers, relatives, friends, kinsmen, and priests, Krishna set out, accompanied by Bramins with their Brahmacháris¹², and those learned in the shastras ; Kshatriyas with the myriads of their forces ; Vaishyas with their wealth and unequalled preparations ; and the multitude of Súdras ; crowds of every class with their several gifts.

5. Upon camels, mules, head-coolies, cavady coolies, and various waggons, the goods advanced, crowding the road. The entire folds of cows and buffaloes came forth ; and with them, a crowding host of elephants, horses, and chariots. A row of litters and palankeens set out. Parasols, fly-brushes, and banners proceeded in lines ; and the people went forth with joy.

6. With a concourse of paramours, a troop of bawds, a multitude of dancers, stage-players, bards, and musicians, the courtezans went forward in crowds, displaying their irony, punning,

12. Young bramins from the time of marriage ; during which they are engaged in studying the vedas, &c.

ನಟಕೈಗಳನಡೆಯುಭಂಗಿಯುಖಿಯುಖೇಟದತಿ
 ಕುಟಿಲಾಂಗದೊಲಪುಗಳವಾರನಾರೀಜನಂ
 ಕಟಕದೊಳ್ಳಾಮುಕರನಿಡೆಗೆಡಿಸುತೊಗ್ಗಿನಿಪೊರಮಟ್ಟುಬರುತಿವರೂ ||೧||
 ನಾಗಪತಿಸದಳಂಕಮರಂಗರಿದುಡಿತಾ
 ನಾಗತತಿಗಳವಲ್ಲಧರಿಸಲಿದೆಂಬಂತೆ
 ನಾಗನಿಸಲಿಯೆನಿದುಪೊಸತೆನಲ್ಲಟಹನಿಸ್ಸಾಳಕಹಳಾರವದೊಳ್ಳೊ |
 ಸಾಗರದಮಧ್ಯದಿಂದೆದ್ದು ದೋಮತೊಂದು
 ಸಾಗರಂಪೇಳೆಂಬೋಲವಿಳೆಯಾದವಕಟಕ
 ಸಾಗರಂಪಾವಾರನಾಗರಮಂಪೊರಮಟ್ಟುನಡೆಗೊಂಕುಬೇವೇಳ್ವೆನೂ ||೨||
 ಕಳ್ಳುಪುತ್ಯೆತಂದವಸುಬೇವಬಲಭದ್ರರಂ
 ಬಲಕವಂದಿಸಿವರಕೆಗೊಂಕುಸಂತೈಸಿನಿಜ
 ನಿಲಯರಕ್ಷೆಗೆನಿಲಿಸಿಭೀಮನಂಬಿಳ್ಳೊಳ್ಳುನಿತಾದಯಾರೂಢನಾಗೀ |
 ಉಜ್ಜದಯಾದವರೆಲ್ಲರಂಕೂಡಿಕೊಂಕುಮುಂ
 ದಳೈದುಮಧುಸೂದನಂಮಧ್ಯಮಾಗದೊಳ್ಳೊಂದು
 ಕೊಳ್ಳನಿರಲ್ಕುಲಿಬೀಡಂಬಿಡಿಸಿನಸುನಗುತರುತ್ತಿಣಿಯೊಳಂತೆಂದನೂ ||೩||

sarcasm, wit, affected airs, loud laughter, leering, mincing gait, coquetry, wantonness, and amorous gestures of their pliant limbs; impeding the march of the lechers in the army.

7. As though from the midst of the sea another sea arose with the roaring of war drums and trumpets, which the lord of serpents¹³ was too weak, the turtle¹⁴ unable, and the elephants of the eight quarters¹⁵ too feeble, to bear; and which I am unable to describe, being hitherto unheard of,—the sea of the entire Yádava host set out from Dwáraka, and marched forward. What shall I say?

8. Having saluted Vasudéva and Balaráma who came a short distance to see them on their way, received their blessing, consoled them, appointed them to guard his city, and caused Bhíma to take leave of them,—mounted on a charger, Krishna went forward with all the rest of the Yádavas, and there being a lake in the middle of the way, he ordered a halt; and, smiling, thus addressed Rukmini :—

13. See p. 12, n. 23.

14. The turtle is supposed to support the serpent, upon which rest the elephants of the eight quarters.

15. The earth is said to be supported at each of the eight points of the compass, by an elephant.

రాజముఖినోడినరసోవరదపద్మినిగో
 రాజహంసక్రిడేచ్ఛన్నాగకేళివి
 భ్రాజితమధుపగోష్ఠి సందపుదురవిగతానరసియోదవళదంతోలః ।
 స్త్రీజనకనహజమిదుమేలేకదమజాతే
 మాజువళేదేయోల్లదకృష్ణ తేయనిదుజగకే
 నోలజిగవేజంజలేయలూపతియేనోసువళేపేళేందోడింతేందళూ ॥౯॥
 దేవనింపద్మినిగేపల్లివనారోపిసువు
 దావనంమతరాజహంసపున్నాగమధు
 పావల్లియనోలలగాదేమాతేమక్కుళేందగూడిదోడేంధరేయోల్లూ ।
 జీవననిందోడాదుదుచంకమిలితా
 నావిభావిసిదోడేంకృష్ణ హృదయకేదోలష
 మావుదాల్లోంగేనడనడుగిదోడేజంజలేయేనావరియేవిదనిందళూ ॥౧౦॥

9. "See! O moon-faced! The *padmini*¹⁶ of this lake indulges in *rājahamsakridi*¹⁷, *punnāgakēli*¹⁸, and the company of the shining *madhupas*¹⁹! How, then, can she be the wife of the Sun²⁰? This is the nature of women! Besides, a sin-born woman²¹ will conceal the sin²² within her bosom. Does the world wonder at this? Is she not fickle²³? Will she regard her husband? Tell me!" Rukmini replied:—

10. "My lord! How can you falsely impute blame to the *padmini*? Is she not at liberty to cherish *rājahamsa*, *punnāga*, and the race of *madhupas*²⁴? If a mother abide in company with her children, what (blame is there) in the world? Water standing has caused the mud²⁵. What if she have sprung up here? What sin is there in the heart where Krishna dwells²⁶? Is she fickle because she trembles in the presence of her lord²⁷? This I know not!

16. Women are distinguished into four classes according to beauty and excellence; of which *padmini* is the highest. *Padmini* means also a place abounding with lotuses.

17. This phrase signifies the sporting of swans, and, dalliance with a king.

18. The sporting of elephants (in the water,) and, dalliance with nobles.

19. Bees, as being fond of sweets; and drunkards, as being fond of wine or spirits.

20. Which the lotus is called, because of its opening at sunrise.

21. The expression means also, sprung from mud, as the lotus is.

22. Or the black mark in its centre.

23. Or waving, as applied to the lotus.

24. The words are used here only in the sense of swans, elephants, and bees.

25. The word means also sin.

26. Or what fault is there in its being black in the centre?

27. The sun.

ಪುರುಷನೋವಂಗೆನಾರಿಯುಂಟುಜಲಬರಿ
 ಧರೆಯೊಳ್ಗನೆಗೆಪತಿಯೋವನೀಗತಿಯೆಂಬ
 ಪರಿವಿಡಿಯನಕುಹಿಸುವಡಾವೀರವಲ್ಲದೋವಂಕುಮಿಲ್ಲಮಿಂನುಬರಿದೇ |
 ನರಸಿಯೊಳ್ಗಣಪದ್ವಿನಿಯದೂಷಿಸಲಬೇಡ
 ಪರಮಪಾವನೆಯೆಂದುತಿವನುತ್ತಮಾಂಗದೊಳ್
 ಧರಿಸಿದನೆನಲ್ಪತಿವ್ರತೆಯಲ್ಲದಿಹಳ್ಳೆವೀಳ್ಳೆಂದುರುಕ್ಮಿಣಿಮಡಿವಳ್ಳೂ ||೧೧||
 ನರಕಾಂತಕೇಳಬ್ಬಲಿಕರುಕ್ಮಿಣಿಯಮಾತಿಗೆ
 ನರಕಾಂತಕಂಮೆಚ್ಚಿ ನನುನಗುತನಿಂದುವಾ
 ನರಕಾಂತಕೇತನಾಗ್ರಜನೊಳ್ಳನರಮಾಡುತೊಲವಿಂದಪಾಳಯವನೂ |
 ನರಸಿನುತ್ಪತ್ತೀರದೊಬ್ಬದಿಸಿನುಭಟಿಪು
 ನರದನುಯಿಧಾನದಿಂದಿರುಳಕಳ್ಳದಪರವಾ
 ನರದನೂಯೋನಾದಯದೊಳ್ಳಲ್ಲಿಂದಯಾದವರದಂಕುನಡೆದುಪಥದೊಳ್ಳೂ ||೧೨||
 ಅಮಾಧವಂಪಯಣಗತಿಯಿಂದಗಜಪುರದ
 ನೀಮೆಗೈತ್ತಂದುಗಂಗಾನದಿಯತೀರದೊಳ್
 ಭೀಮನಂನುಯಿಧಾನಕಿರಿಯಾದವಕಟಕನಾಗರವನಲ್ಲಿಬಿಡಿಸೀ |

11. In this world one man has many wives; her husband alone is woman's support; there needs no one but ourselves two to declare this custom²⁸. Therefore no more falsely revile the *padmini* in the lake! Tell me! Can she be otherwise than virtuous when Shiva, on account of her great purity, placed her on his head²⁹?"

12. Hear, O chief of men! Krishna, pleased with the speech of Rukmini, smiling, stood, joked with Bhīma, kindly dispersed the army on the banks of the lake; and, having passed the night under guard of numerous warriors, at sunrise of the following day the army of the Yādavas proceeded thence on their way.

13. By stages Krishna reached the neighbourhood of Hastināpura; on the banks of the Ganges placed Bhīma in charge; halted there the sea of the Yādava host; and (himself) went forward for the pleasure of seeing the lord of earth³⁰. In the

28. Krishna had many wives; she had no husband but him.

29. Shiva uses the lotus to adorn his head.

30. Dharmarāya.

ಭೂಮಿಕಾಶದೇವತಾಶ್ವನಕೇವಲಜಯಂಗೆಯ್ದ
 ನಾಮಧ್ಯಮಾಗದೊಳ್ಳುಂడుದುಮಹಾಜನಂ
 ತಾಮರಸನೇತ್ರನಂತಮತಮಗೆನುತಿಸಿದನೀಗಮಾಗನೋಕ್ತಿಯಿಂದಾ ||೧೩||
 ಶ್ರುತಿಧರ್ಮತಾಸ್ತ್ರಗಮಸ್ತೃತಿವಿಚಾರದಿಂ
 ಗತಿಗೆಟ್ಟುಬ್ರಹ್ಮಹತ್ಯಾದಿಪಾತಕಕೆನಿಕ್ಕು
 ತಿತನಸ್ತರಣೇಮಾತ್ರದೊಳ್ಳುಪ್ಪದೆಂದೊಡಾತ್ರಮನಾಲ್ಕರೊಳ್ಳಾದಿದಾ |
 ವ್ರತದಾನಜಪತಪಸ್ವಾಧ್ಯಾಯಪೂಜೆನ
 ತ್ಪ್ರತುಸಮಾಧಿಗಲೈಮಗೆನಿನನೀಕ್ಷಿಸಲುನಿ
 ಪ್ಪಿತಮಾದವೆಂಬುದೇನುತಿಯೆನಿನಗೆಂದುಹರಿಯೆಂಪೊಗಲ್ದರಾಪಾವೇರೂ ||೧೪||
 ಕಾಣಿಕೆಯನಿತ್ತೆರಗಕಂಡುದುಸಕಲಜನ
 ಶ್ರೀಣಿತಮತಮಗೆಮುಗಿದತ್ತಿದನೋಸಲೆಡೆಗೆ
 ಪಾಣಿಗಳನಾವಧದೊಳ್ಳೋರ್ವನತಕಿಬಂದುನಾನಾವ್ರಕಾರದಿಂದಾ |
 ವೇಣುವೀಣಾದಿಗಂಗೀತವಾದ್ಯಸ್ತೃತಿಮು
 ಕೇಣಿಗೊಂಡುರುಪುತಿರುಪಭಿನವಕಲಾಸಪ್ರ
 ಮಾದಸುನೃತ್ತದಿಂಮೆಚ್ಚಿಸಿದಳಚ್ಚುತನನಚ್ಚರಿಯರಚ್ಚರಿಯೆನಿ ||೧೫||

midst of the way many people saw the lotus-eyed, and praised him to one another in the language of the vedas and shastras.

14. The bramins lauded Krishna, saying, "What praise³¹ is it to you to say that the mere recollection of you takes away the guilt of braminicide and other sins that cannot be removed by the study of the vedas, ritual, shastras, and law? and that the sight of you gives us all the merit of the vows, charity, devotion, austerities, study of the sacred books, worship, sacrifices, and meditation performed in the four states³²?"

15. The whole multitude of people presented offerings, prostrated themselves, and saw him. Every one raised his joined hands to his forehead. A female dancer came into the road, and, in various modes, accompanied by the sound of pipes, lutes, and other instruments of music, wheeling according to the newest art, by her dancing delighted Krishna, and astonished even the celestial nymphs.

31. i. e. how small a part of your praise!

32. The four conditions of a bramin's life are Brahmachāri; (see p. 124, n. 12.)

Grihasta, or householder, after marriage; Vanaprastha, or residence in the forest for the purposes of uninterrupted devotion; and Sanyāsi, or religious mendicant.

ನಾಗನಗರಿಯನಗಧರಂಪೊಕ್ಕುಬಿರುತಿಡೆ
 ನಾಗನಗರಪುಮುಖ್ಯರೈದೆಸಾಸಿರಪೆಜೆಯೆ
 ನಾಗನಗರಿಯಾಂಗತಲ್ಪದವನಿನೆಂದುಗನದೊಳ್ ಕೈಪಾರಿಸೇ |
 ಬಾಗಿಲಂನಾಡುತಮತಮಗೆಕಾಮಿನಿಯರಿಂ
 ಬಾಗಿಲಂಬಿನುವಲಮುಂಡಿಗಲಿರಂಗಲಿಂ
 ಬಾಗಿಲತ್ತೋಪತಿಗೆವಂದಿಸಿದರೊಲವಿಂದರಾಜಮಾಗಾಂತರದೊಳ್ಳೊ ||೮೬||
 ರಾಜಮಾಗಾದಕೆಲಬಲದಗೊಳುರದೊಳ್ಳಿದೇ
 ರಾಜವದನಿಯರಗರುಚಂದನಸುಧೂಪನೀ
 ರಾಜನಧೂಳಿತಾಂಬೂಲಬಹುವಿಧಕುಸುಮಲಾಜೆದೂವಾಕ್ಷತೆಗಳಾ |
 ರಾಜಿಗಳನಳವಳಿಸೆಮಣಿತೋರಣಪ್ರಭೆವಿ
 ರಾಜಿಸುವಧಮುತನರಮನೆಯಬಾಗಿಲೆ
 ರಾಜೀವಲೋಚನಂಬರೆಕೇಲ್ವಭೂವರನಿದಿಗೊಂಡನುತ್ಸವದೊಳ್ಳೊ ||೮೭||
 ಧಮಕುತನಂಕಂಡುನಗುತಮುರರಿಪುಜೇಮ
 ನಿಮಿತವರೂಢದಿಂದಿಲ್ಲಿದುನೃಪವರನದಿಗೆ
 ನಿಮಿತಕಿರಿಟಮಂಚಾಚುತಿರೆತೊಲಗದರಿಯಂಘ್ರಗರನಂನಮಿಸಲೂ |
 ಛೇಮೆಯಿಂತೆಗದುಬಿಗಿಯಪ್ಪಲವನೀಶ್ವರಂ
 ನಿಮಾಯನಂಮಗುಳೈತಕ್ಕೈಸಲಾಗಲಮ
 ರಮಹಿಪಾಲಕನಪೂವಕೃತಪೂಜ್ಯಮಂಬಣಿಸಿದರಂಬರದೊಳ್ಳೊ ||೮೮||

16. When Krishna entered Hastinápura, Indra and the other deities praised him in the sky, saying, "This is he who reclines on the huge body of the thousand-crested serpent." Coming to their doors, the females bowed their heads adorned with long, pendent hair decked with flowers; and, throughout every street, joyfully adored the lord of Lakshmi.

17. The moon-faced ones upon the lofty mansions on both sides of the street, presented abundance of *agaru*, sandal, fragrant incense, wave-lamps, fruit, betel, various kinds of flowers, parched corn, sacred grass, and coloured rice. When the Lotus-eyed arrived at the gate of the son of Dharma's palace, that sparkled with the lustre of crescents of gems, the king, hearing of it, came forth with joy to meet him.

18. Seeing the son of Dharma, Krishna smiled, alighted from his golden chariot, and presented his magnificent crown at the king's feet. The king, stepping aside, prostrated himself at the

ತದನಂತರದೊಳಾಮುರಾಂತಕಂಧೃತರಾಮ್ನಾ •
 ವಿದುರಕೃಪಗಂಧಾರಿಕುಂತಿಯುಗೌಣಿನಮಿಸಿ
 ಮುದದಿಂದನರನಕುಲನಹದೇವವೃಷಕೇತುಯೌವನಾತ್ವಾದಿಗಳನೂ |
 ಪದಕಮಲಕೆರಗಿಹೊಡೆತೆಗದುತಕ್ಕೈಸಿದ್ರಾ
 ಪದಿಸುಭದ್ರೆಯರನೊಲವಿಂದಕಾಣಿಸಿಕೊಂಡು
 ಪದುಳಮಂಕೇಳ್ವು ಸುಖಗೊಳ್ಳುಯಿಂಕುಳ್ಳಿದುಬಳಿಕನೃಪನಿಂತೆಂದನೂ ||೧೯||
 ದೇವದೇವಕಿಪೇವಿವೊದಲಾದವಗೆವನು
 ದೇವಹಲಧರಮನ್ಮಥಾದಿಗಳಿಗವಿಳರಾ
 ಣೀಣಾಸಕ್ತೈದೆಪದುಳಮಿಭೀಮಸೇನನೀಗೈದನಾರುಂಬಾರದೇ |
 ನೀವೆಚ್ಚಿತ್ತೈಸಿದಿರಿದೇನೆನಿಸುತ್ತಪು
 ಜಾವಿಭವದಿಂದಮಾರುತಿಸಹಿತಬಂದುಗಂ
 ಗಾವತಿಯುತೀರದೊಳ್ಳುಬಿಟ್ಟದೆಂದುಯಕಟಕಮಂನೋಳ್ವದೇಕ್ಷೆಂದನೂ ||೨೦||

feet of Krishna; who, with great affection, took, and warmly embraced him. The king, in return, clasped Krishna; and the gods in the sky extolled the king's former merit³³.

19. After this, when Krishna had prostrated himself to Dritarāshtra³⁴, Vidura³⁵, Kripa³⁶, Gándhārī³⁷, and Kuntī³⁸; affectionately taken and embraced Arjun, Nakula, Sahadéva, Vrishakétu, Youvanāshwa, and others, who had prostrated themselves at his lotus-feet; kindly seen, and enquired after the health of Droupadi and Subhadre³⁹; and was happily seated,—the king thus addressed him:—

20. “My lord! Are the queen Dévaki and the rest,—Vasudéva, Balarāma, Manmatha⁴⁰, and the others,—and all the female household, quite well? What has become of Bhíma? How is it that you have favoured me with a visit unaccompanied by any one?” “My army, with all my people, came along with Bhíma, and is now encamped on the bank of the Ganges. Let us go and see them⁴¹.”

33. Merit which he had acquired by virtuous deeds in former births; and which gained for him such favour from Krishna.

34. Father of the Kurus.

35. Half brother of Dritarāshtra.

36. Instructor of the Kurus and Pándus.

37. Wife of Dritarāshtra.

38. Mother of the Pándu princes.

39. Wife of Arjun.

40. A name of Cupid.

41. lit. rise to see them.

ಯೆಂದುಹುನುಡಿಯಲರ್ಜುನನವೊಗನೋಡಿನಾ
 ವಿದುಧನ್ಯಭಕ್ತರೆಡೆಗೀದರ್ಯಾರ್ಥವಂ
 ಬಂದುದಕ್ಷಿಣಿಯಲಾಬಂಧವರದುತನಂನಮಗೆಕೌತುಕಮವ್ವುದೂ |
 ಮಂದಿಯಂಕರನುನಜೆನಗರಗುಡಿಶೋರಣಗ
 ಳಿಂದಮೆರೆಯಲಿಬರಲಿಸಿಂಗರದಬಾಲಕಿಯ
 ರಂದಣಗಲಂಪಿಡಿಯಲರಸಿಯಪೋರಮಡಲಿಜನಮೆಂದುನೃಪನೆದ್ದನೂ || ೧೦ ||
 ಬಳಿಕನೃಪನಾಜ್ಞೆಯಿಂದಾಹಸ್ತಿನಾವತಿಯ
 ಪೊಲಲನುರೆಸಿಂಗರಸೆವೊಳ್ಳಗದುಕೂಡೆಮಂ
 ಗಳವಾದ್ಯಸಂಕುಲಂನಿರದುದುಸಕಲಪಾರಜನಮಲಂಕಾರದಿಂದಾ |
 ಹೊಲವಮಣಿಭೂಷಣದಬೆಣ್ಣೆಳ್ಳಿಟ್ಟಣಿಸಿದ
 ರ್ತೃತಂತ್ರಮೈತ್ರವೆಸಂದಣಿಸಿದುದುಪಾರಕರ
 ಕಳ್ಳಕಳದನೃಪತೃಗೀತಂಗಳವಿಲಾಸದಿಂದಿದಿಗೋಳ್ಳಲೊಪ್ಪರಮಟ್ಟರೂ || ೧೧ ||
 ಉತ್ಸವದೊಳ್ಳಧ್ವರಹಯಂಮುಂದೆನಡೆಯೆಫೀ
 ಭತ್ಸವೊದಲಾದನುಜರೆತಬಲದೊಳ್ಳರೆಭಕ್ತ
 ವತ್ಸಲಂಬಲದಭಾಗದೊಳ್ಳರೆಪಿಂತೆಮುನಿನಿಕರಮೈತ್ರರೆಮುದದೊಳ್ಳೂ |

21. As Krishna spoke, the king, looking on the face of Arjun, "We are fortunate indeed to day! Is it any wonder⁴² that this Sea of grace should come to his worshippers? A visit to our relatives will give us much joy. Call the people, and go forth! Let the city glisten with ornaments, and festoons of leaves! Let the richly adorned damsels come! Let the queens proceed in their litters! And let the people set out!" he said, and rose.

22. Then, at the king's command, they richly decorated the city of Hastinápura. Instantly, every variety of pleasing instruments of music sent forth their notes. All the inhabitants of the city, in their ornaments, flocked together. The females, adorned with brilliant jewels, came forth in crowds. Multitudes thronged the streets. And they set out to meet them with the pomp of heralds' loud acclaim, dancing, and songs of joy.

23. With the sacrificial horse marching proudly in front, Arjun and his other brothers on the right and left, the Lover of his worshippers on his right, and the host of Munis gladly fol-

42. Or, How wonderful that, &c.

ಸತ್ಸಿಕೃತಮಯವಿರಾಜಿತವಿಮಲನಿಜಕರಸ
 ರಿತ್ಯಮೀಪದೊಳ್ಳೆಸೆವಯಾದವರಪಾಳೆಯವ
 ನುತು ಸ್ತಕದೊಳ್ಳವನೀಶ್ವರಂಸಾದನಂಬುಧಿಯನಂಭೋಧಿಬೆರನುವಂತೇ || ೮೭ ||
 ದೇವಕಿಯುಶೋದೆಶೋಹಿನಿಯುರ್ಗಿ ಪಾಂಡವ
 ರೂಘವರಾಜನಕುಂತಿಯುಗವಿಳಯಾದವ
 ರಾಭಿವಿಸಿದರುಳ್ಳದವಗನೋನ್ಮಯದಾಲಿಂಗನಗಲಾದವವರವಗೇ |
 ಲವಾಯುಜಂಕಂಡನರಸನಂರುಕ್ಮಿಣೀ
 ದೇವಿವೊದಲಾದರಂಧ್ರಪದಿಸುಭದ್ರೆಯ
 ರ್ತವಸ್ಪದಪುಭಾವತಿಹರಿಯಗಾಣಿಯುಗೇರಾಕಾಣಿಕೆಗೊಟ್ಟಿಲ್ಲ || ೮೮ ||
 ಮೂಡಿದೆಳ್ಳೆನಗೆಗೂಡಿದ್ರಪದನಂದನೆಯವೊಗ
 ನೋಡಿದೀನೇಚದುರೆಲೋಕದೊಳ್ ಕೃಷ್ಣನಂ
 ಪೋಡತನಹಸ್ರನಾರಿಯರೈದಲಿಯರಾತನನೊಲಿಸಿಕೊಂಡೆನಿನಾ |
 ಗಾಡಿಗಿದುಪೊಸತೆಗಂಡರನ್ನಿವರಂಮರುಳ್ಳ
 ಮಾಡುವಮಹಾಪತಿವ್ರತೆನಿನ್ನೊಳ್ಳುವುಮಾ
 ತಾತಲಂಜುನೆವೆಂದುಸತ್ಯಭಾಮಾದೇವಿನುಡಿಯಲವಳುಂತೆಂದಳ್ಳ || ೮೯ ||

lowing,—like sea mingling with sea⁴³, the Lord of earth eagerly approached the army of the Yádavas that glistened by the Immortals' spotless stream, resplendent with its beautiful banks of sand.

24. The Pándus paid their respects to Dévaki, Yashódè, and Rohini; and all the Yádavas to the Lord of earth, Arjun, and Kunti. The rest mutually embraced each other. Bhíma saw the king. Droupadi and Subhadre embraced Rukmini and the other queens; and Prabhávatí prostrated herself, and presented offerings to the queens of Krishna.

25. Satyabhámè, looking on the face of Droupadi, said with a rising smile, "In all the world you are the cleverest of women! Sixteen thousand wives cannot win Krishna; you have charmed him. Is this a new thing to your good fortune? I am afraid to speak to you a faithful wife who captivate five husbands⁴⁴! " To which she thus replied :—

43. The two companies were like two seas meeting.

44. See p. 27, n. 70.

ಕುರುಣ್ಯನಿಧಿಯನಾನೊಲಿಸಿಕೊಳ್ಳದಿಡೊಂಟಿ
 ಚಾರಿಸುವರುಂಟೆಯೆಂನಭಿಮಾನಹಾನಿಯಂ
 ಕೌರವನನಭಿಮೊಳುಳಿದವರೊಡೊನೆಯ್ತು ಕೃಷ್ಣನೇ ಪಾಲಿಸಿದನೊ
 ಪಾರಿಜಾತದನೊಂಪಿಗಂದುನಿಜರಮಣನಂ
 ನಾರದಮುನಿಗೆ ಕೊಟ್ಟು ಬಿಟ್ಟು ಕೊಡೆಯರುಂಟಿನಿಸ
 ಗೀರುತ್ತೀಣೀಧವನನಾಥಗೀನಾಥನೆಂಬುದು ಪುನಿಯೆತ್ತೇಳೆಂದಳೊ ||೮೬||
 ಯೆಂದುದೊಪದಿನುಡಿವಮಾತುಮುಗಿವನಿತರೊಳ್
 ಮಂದಿಯಂಕಡೆಗೆ ತೊಲಗಿಸಿಯೆಜ್ಜ ತುರಗಮಂ
 ತಂದುನಿಲಿಸಿದರಲ್ಲಿ ಹನಿರೂಪಿಸಲರನಾಜ್ಞೆಯಿಂದಾಕ್ಷಣದೊಳೊ |

26. "Had I not charmed the Treasury of pity, would any have cared for my disgrace? What though all the rest were present in the assembly of the Kurus, Krishna alone preserved me⁴⁵. Having, formerly at the worship of the Párijáta, given away your lord to the Muni Nárada⁴⁶, have you any husband now? The spouse of *Rukmini* is the helper of the helpless. Say! Is it not so?"

27. As Droupadi finished speaking, Krishna gave directions; and, at the kings command, they put aside the people, and brought forth the sacrificial horse. At that instant, the blue

45. The kingdom of Hastinávati was equally divided between the Kurus and Pándus. Dharmaráya made a sacrifice, which the Kurus attended. Envy the wealth and greatness of Dharmaráya, and knowing that they could not overcome him by war or artifice, they induced him to play at a game, by which he lost his kingdom. He then staked his younger brothers; afterwards his wife; all of whom he lost. When Droupadi was brought into the assembly, Dushyásana seized her garment with the intention of exposing her person. She prayed to Krishna; and though innumerable clothes were pulled away, they multiplied so that she still remained unexposed. Dushyásana, fatigued with stripping her, attempted to remove the garments to his house. But Droupadi looked angrily upon them, and they were consumed in a moment. Seeing her thus favoured of God, they ceased to insult her, and she

remained in her husband's possession. Thus, though Dharmaráya, Bhíma, and the other Pándus were present, Krishna was her deliverer.

46. Satyabhámè receiving the Párijáta tree, worshipped it; and, according to custom, desiring to give a present to Nárada Muni, asked what he wished for. He asked for Krishna. She gave Krishna to him. Nárada bore off Krishna on his shoulders; but, beset by the prayers of Dèvaki, promised to give him up for his weight of gold. But how much soever Satybhámè put into the scale, Krishna's scale would not rise. All the gold of the city was put in to no purpose. Nárada suggested that the fault was in her, and told her to allow Rukmini to try. The gold being taken out, Rukmini put in a Tulasi flower; which exactly balanced Krishna. The Muni took it, and went his way.

ಇಂದೀವರಾಕ್ಷಿಯನೋಡಿದಕೌತುಕಮಿ
 ಬೆಂದುವಸ್ತ್ರಾಭರಣಪುಷ್ಪಗಂಧಾಕ್ಷತೆಗ
 ಳಿಂದಪೂಜಿಸುತ್ತಿದೇವತಾಪ್ರಸಾದವೆಲ್ಲೆಲಾದನಂಗತಿಯನೂ ||೨೭||
 ಅಸಮಯದೊಳ್ ಸ್ವನನುಜನನುಸಾಲವನೀ
 ವಾಸುದೇವನಪೂರ್ವವೈರಕಲ್ಪಗಿಬಂದು
 ಮೋಸದೊಳ್ ತಗುತ್ತ ರಗಮಂಪಿಡಿದೆತ್ತಿ ಕೊಂಡೊಯ್ದ ಕಟ್ಟಿಬಳಿಕಾ |
 ಅಸುತ್ತು ವಳ್ಳಯದೊಳ್ ಪದ್ಧಿನಾಕಾರಕೆಮ
 ಹಾಸೇನೆಯಂನಿಲಿಸಿತಾನದರಮುಖದೊಳ್ಳ
 ರಾನನದೊಳ್ ಬನೀರಿನಿಂದನುಡಿದಂಸುಧಾರನೆಂಬಾಪ್ತನೊಡನೇ ||೨೮||
 ಅಂಗಾಂಕೊಂದೆಂಮಸಾಭನಗರನುರಿದ
 ಬೆಂಕಿಗಲ್ಲ ನಕೊಬ್ಬಿದುರದೊಳ್ ಶೋಭಿಸಿ
 ಸುಂಘಮಂಪೊಯಿದುನೀರೆರದಂತೆಮಾಡಿಯಾದವಪಾಂಡವರಬಿಂಕದಾ |
 ಬಂಘಮಂಕೆಡಿಸಿಕಾಳಗದೊಳ್ ಬಬ್ಬನವನುರೆ
 ಹಂಕಿದಲ್ಲದೆಮಾಣಿನಹಿತಗೇಪಗೆಯೆಂನ
 ಕಂಘಮುಂದಕೆನುಳ್ಳದುಜೀವಿಪನೆನೇನೆಂನದ್ಧವಾಗಿರಲೆಂದನೂ ||೨೯||

lotus-eyed (females) astonished, beheld the horse, and worshipped it with rich cloths, jewels, flowers, sandal, and sprinkled rice. Hear, O king, what followed :—

28. At that moment Anusálva, younger brother of Sálva, on account of former enmity to Krishna, came thither, fell upon them by stealth, seized, bore off, and made fast the horse; then, set around it his immense army in eagle-array⁴⁷, fixed an arrow on his bow, and himself standing in front, thus addressed Sudhára, his faithful minister :—

29. “Most assuredly I will make the butter-thief who slew my elder brother, and burnt up our city Soubha, as though the freshest quick lime were thrown into his gluttoned paunch, and water poured upon it; bring down the valourous pride of the Yádavas and Pándus; and, in battle, greatly distress my foes. Will an enemy pass before me and live? Let the army stand prepared !

47. One of the forms of battle array. There are also the forms of the crescent, turtle, lotus, &c.

ಯಿಂದುತುರುಗಾಯಿಯೆಂಬುದಿರಿಯದವನೆನಗೆ
 ಸಂದಪನೆಗೋವಳೆಯರುಪನಾಯಕನರಣಕೆ
 ನಿಂದುಕಾದುವನಾಪ್ತನಿತಿತರೊಳ್ಳೆಂದೇಹಮಿಲ್ಲ ಪರಿವಾರದೊಳ್ಗೋ |
 ಹಿಂದಣಪರಾಧಮುಂದುದಣದೊಡ್ಡಂ
 ಶೈಂದುಮುನೋಡೆನೂರುಂಬಳಿಗಜಾತ್ವಗೋ
 ವೃಂದಧನಯುವತಿಯೆಮೋದಲಾದನಕಲವಸ್ತುಗಳನಿತ್ತಪೆನೆಂದನೂ ||೨||
 ಸೊಕ್ಕಿದನುಸಾವ್ವನೀತೆರದಿಂದತನಪತಿ
 ಗಕ್ಕಿದಂಭಲಮುನುಧಾರನೆಂಬನಚೆವ
 ನಕ್ಕುರಿಂದವಿಳಸೇನಾವಳಯದೊಳ್ಳಾಸ್ತಿಸಲ್ಪಳಯಮೇಳುಂಗಳಾ |
 ಕಕ್ಕುಸದನಿಡಿಲಗಜನಿಗಲಂಕಲ್ಪಂತ
 ಕುಕ್ಕುವಬ್ಬಿಗಳೆವೇರೆಗಳನುಘೋಷಮಂ
 ಮಿಕ್ಕುವುಸುಸ್ತವಾದ್ಯಧವನಿಗಲತಿಬಲರಪೊಬ್ಬೆಯಬ್ಬರದಕೂಡೇ ||೩||
 ಯಿತ್ತಲತಹಾಯ್ದು ಮೋಸದೊಳ್ಳಾತುರಂಗಮವ
 ನತ್ತಲನುಸಾವ್ವನಿಗಲದೊಡ್ಡುಭರಕಬಲೆಯರ
 ಮೊತ್ತಮಗಲಕೆಜೆಲ್ಲಿತಂಜಿದಮುನಿಗಲೆಲ್ಲಾಜನಂತಲ್ಲನಿಸಿತೂ |

30. Is he fit for my service who does not this day come forward and slay the cowherd? Doubtless he is my trusty friend who stands to the fight, and contends with the paramour of the cowherds' wives. Amongst my adherents I will not take notice of any past crime, or future treason; but bestow freehold villages, elephants, horses, herds of cattle, wealth, damsels, and every other gift."

31. The haughty Anusálva thus fired the resolution of his troops. Sudhára, his minister, eagerly proclaimed it throughout the whole army; and, immediately the sounds of every kind of instruments, with the shouting of the mighty warriors, surpassed the thunders of the fierce lightning of the deluge-clouds, and the loud roaring of the boiling seas' huge billows at the destruction of all things.

32. At the suddenness with which Anusálva fell upon them . unawares on one side, and dragged off the horse on the other, the crowd of females was scattered far and wide; the Munis all were terrified; the people shook with fear; the king was much

ಚಿತ್ತದೊಳ್ ನೃಪನೆಣಿಕೆಗೊಳ್ಳುತಿರ್ಪ ನುಳ್ಳದವರಿ
 ದೆತ್ತನಾಡುಭೃತಮೆಂದುಬೆರಗಾದರಸುರಹರ
 ನುತ್ತಮಾಂಗವನೊಲವೃತಂದುವಹಮಾನದಿಂಪಟುಭಟಿಗ್ಗಂತೆಂದನೂ ||೩೭||
 ಈತನನುಸಾಲವನೆಂಬಾತನಿವನಂನಾನಂ
 ಘಾತಿಸಿದೆವಂದದರಬಾತಿಗೆಂಮೊಡನೆನ
 ತ್ವಾಪಿತಯಮಂತೋರುವಾತುರದೊಳ್ಳತಿಬಲವ್ರಾತಮಂಕೂಡಿಕೊಂಡೂ |
 ಭೀತಿಯಿಲ್ಲದೆವರಮಹೀತಳೈಕೆಬಂದುನಂ
 ವಿಾತುರಗಮಂಪಿಡಿದನೀತರಪರಾಕ್ರಮದ
 ಮಾತುನನುಗಿಂನುಮರುಪುತುಪಾಪವಯೆನುತಪೀತಾಂಬರಂಪೊಗಲ್ದನೂ ||೩೮||
 ಲೋತನಂಗೆಲ್ಲುಕುಡುರೆಯಂಬಿಡಿಸಿತಹ
 ವಿರರೀಪಟುಭಟರೊಳ್ಳವರಿಗದೇವೀಳೈಯೆಂ
 ಪುರೈಸುವರೆಪಿಡಿಯಲೆಂದುಹರನುಡಿಯಲತಿಬಲರಂಜಿಸುಂಮನಿರಲೂ |
 ಚಾರುಹಯಮಂತಂದುಕೊಡುವೆನಲ್ಲ ದೊಡೆವೃಷ
 ಳ್ಳಿರಮಣನುಗ್ರಗತಿಗಿಳವೆನೆಂದನುರನಂ
 ಹಾರನಡಿಗಿರತಾಂಬೂಲಮಂಪ್ರದ್ಯುಮ್ನನಾಂತುಕಳ್ಳುಹಿಸಿಕೊಂಡನೂ ||೩೯||

distressed ; the rest, amazed, cried out, “ What prodigy is this ? ”
 The Slayer of the demons then shook his head, and, with cha-
 grin, addressed the mighty heroes :—

33. “ This is Anusálva. Formerly I slew his elder brother. Enraged at this, in eagerness to show his might against me, he has gathered a vast army, fearlessly entered a foreign land, and seized this horse of ours. What have we now to boast of ? Bravo ! demon ! ” Thus the Yellow-robed extolled him.

34. “ Whosoever of all these warriors are heroes who can vanquish him, release and bring the horse, this betel is for them. Let those who can *complete* the task accept it.” At Krishna’s speech, the valiant warriors, afraid, were silent. On which Pradyunna, falling at Krishna’s feet, “ I will fetch the splendid horse and give it you ; if not, I will sink⁴⁸ to the fearful fate of a pubescent female’s husband⁴⁹,” he said, received the betel, and permission to depart.

48 Equivalent to, May I sink, &c.

49, i. e. the fate of one who has mar-

ried a female arrived at the age of pu-
 berty.

ಬಳ್ಳಕವೃಷಕೇತುಗರುಷಧ್ವಜನಮೃದುಪದಯು
 ಗಳಕೆರಗದೇವಚಿತ್ತೈಸಾಹೋದಿಂನುಕೊಳು
 ಗುಳದೊಳನುಸಾಲವನೆಂದೆಂಬುಳನಂಪಿಡಿದುನಿಮಂಘ್ರಗೊಪ್ಪಿಸದೊಡೇ |
 ಮುಳ್ಳದುವಿಪ್ರನವಧೆಗೆಳಿಸಿದವನಗತಿಗತಾ
 ನಿಳಿವೆನೆಂನಂಕಳುಹಬೇಕೆಂದುಕೈಮುಗಿಯೆ
 ನಳಿನಾಕ್ಷನಾತನಂತೆಗದುತಕ್ಕೈಸಿವೀಳೈಯವಿತ್ತುಬೀಳೊಟ್ಟನೂ ||೩೬||
 ಸದೋಗಜಯದವಿಾನಧ್ವಜವನಳವಡಿಸಿ
 ವಿದ್ಯುತ್ಪ್ರಚಾರಮಂಗೆಲ್ವಹಯಮಂಘಾಡಿ
 ಬದೋತ್ತರಬಿಂಬಮಂಮಣಿಬಚಿತಕಾಂಚನಮಯಪ್ರಭಗಂಧದನಗುವಾ |
 ಉದ್ಯದ್ವರೂಢಮಂಜೋಡಿಸಿಮಹಾಸಮರ
 ಕುದ್ಯುಕ್ತನಾಗಸಾರಥಿತಂದುನಿಲಿಸಲಾ
 ಪ್ರದ್ಯುಮ್ನನತದುರ್ನಿಜಜಾಪಮಂಕೊಂಡುನಜಿತಂದನಾಹವಕೆನಲಿದೂ ||೩೭||
 ಕಂಡನನುಸಾಲವನಿವನಾರೀಗರಣಕೆಮುಂ
 ಕೊಂಡುಬಹವೀರನಸುರಾರಿಯಾದೊಡೆಕೇತು
 ದಂಡದಗ್ರದೊಳಿರದುಮತ್ಸ್ಯಮಿವನವನಸುತನಾಗಬೇಕಿಲ್ಲಿಬರಲೀ |

35. Then Vrishakétu, prostrating himself at the delicate feet of Krishna, with joined hands entreated him, "My lord! hear me! If I do not seize, in battle, the scoundrel Anusálva, and lay him at your feet, I will sink to the lot of him who has in anger slain a bramin. Give me commission!" The Lily-eyed then took, embraced him, gave the betel, and dismissed him.

36. Having fixed (to the car) his fish-bearing standard⁵⁰ which conquers the most rigid ascetics, harnessed his steeds that far surpass the lightning's pace, and yoked his lofty car that by its dazzling blaze of gold and jewels mocks the solar orb, Pradyumna prepared for mighty conflict, stationed his charioteer, himself ascended, took his bow, and, high elate, advanced to battle.

37. Anusálva saw him. "What warrior is this who now advances to the fight? Were it Krishna, a fish would not be on his standard. This must be his son. Let him come here. I'll fell him to the ground." Saying which, he put his army back,

50. The design on the ensign of Cupid is a fish; probably from its being a com-

ದಿಂಡುಗೆಡುಪುವೆನೆನುತನೇನೆಯೆಂಬಿಂಧಿಕ್ಕಿ "
 ಪುಂಡರೀಕಾಕ್ಷನಕುಮಾರನಂತದೆಯೆಕೋ
 ದಂಡದೊಳ್ಪ್ರದ್ಯುಮ್ನನೈದುಕಣೆಯೆಂಪುಡಿದೈತ್ಯನಂತೆಗದೆಚ್ಚನೂ ||೩೨||
 ವ್ಯಗ್ರವೇತಕೆನಿನಗನಾವಿಂದ್ರಿಯಂಗಳಂ
 ನಿಗ್ರಹಿಸಿದವರಲ್ಲವಿರಹವೆಮಗಲ್ಲ ಸುರ
 ತಗ್ರಾಹ್ಯವೋಹನದವಂಚಬಾಣವ್ರಯೋಗಂಗಳೇಕೀಗನಿನಾ |
 ವಿಗ್ರಹಕೆನಮಗ್ನುಚಾಪವಾರಂವೆದಿಸ
 ಮಗ್ರಕುಸುಮಾಸ್ತ್ರಂಗಳಲ್ಲನೋಡೆಂಮದೊಂ
 ದುಗ್ರಸಾಯಕವನೆಂದಾದುತೆಗದೆಚ್ಚನನುಸಾಲ್ವನಚ್ಚುತನನುತನಾ ||೩೩||
 ಪೃಥಿವಿಪತಿಳೇದಿಯಮೇಲೆಕೋಲ್ಕಿಲಿಸಲ್
 ವೃಥಿಸಿಮೈಮರದನಾಪ್ರದ್ಯುಮ್ನನೊಡನಿನಾ
 ರಥಿಕೃಪ್ಪನ್ನದೀಡೆಗೆತೇರನಾಗಳೈಕೊಂಡುಬರೆಕಾರಿಕಂಠುಬಳ್ಳಕಾ |
 ಪೃಥುಲಪಾರುಷದಿಂದನಂಮಗುತನಿಂದುರಿಪು
 ಮಥನಮಂಮಾಡಿಬಲ್ಲಿದನೆನುತಬಂದೆಲವೊ
 ಷಿಥಿಲಪಾರುಷನಿನನೀಗೈಯ್ಯಲೆಂದುಹರಿಯೊಡೆದನೆಡಗಾಲ್ವದಿಯೊಳೂ ||೩೪||

and confronted the son of the Lotus-eyed. Pradyumna then fixed his five arrows on his bow, drew, and shot at the demon.

38. "Why so impetuous? I am not one who curbs his passions⁵¹. I am not parted from my spouse. Why now this shooting of the five love-inciting shafts? I have no bow of sugarcane, bowstring of bees, and arrows of various flowers, to fight with you⁵². See now my one fierce dart!" This said, Anusálva shouted, drew, and shot at the son of the Immutable.

39. Hear, O lord of earth! The dart transfixed his breast; and, through the pain, Pradyumna swooned. Immediately the charioteer brought the car to the place where Krishna stood; who, when he saw him, said, "To day my son, with valiant might, has slain his foe, and fainted! So, you have come, you braggart! What shall I do with you?" and, with his left foot, kicked him.

51. And therefore not an enemy to Cupid, nor attempting to resist his influence. 52. See p. 47, n. 32.

ದ್ವಾರಕೆಯನೆಂತಬಲೆಯರಮುಂದೆಪೋಗುವೆಪೋ
ಗಾರಣ್ಯಕೆನಲಲ್ಲಿಮುನಿಗಲ್ಲೆ ನೀನೇಲಿಕೆ
ಟ್ವಾರೂರನಾದೋಡಂವಿರಹಿತನುನಿಷ್ಕಮನೆಂದೋರ್ವರುಂಕೂಡರೂ |
ಲಿರಿಂಗನಗತಿನಿನಗೆಸಂಬಂಧಿಬಾಣನಂ
ಹಾಕೆತ್ತಿಸುವಡೆನಿಂನಬೇರುಗೊಲೆಗಲ್ಲಿತಿವನಿಪ್ಪ
ಕಾರಣಮನುಗತ್ವಮೆಪ್ರಾಪ್ತಮೆಂದುಹರಿತನನುತನಂಜರದನೂ ||೪೦||
ಕಾಲ್ದಳದೊಳ್ಳೊಡೆಯೆತ್ತಿನಿನಮಗನೀಬುಳಗೆ
ನೋಲ್ದಪನೆಸಾಕಿಂನುಕನನಕುಮಾರಂಗೆ
ಮೇಲ್ದಳವನಟ್ಟೆಂದುಮಾರುತಿಸುಡಿಯೆಕಾರಿಪೋಗುನೀನಾದೊಡೆನಲೂ |
ನೋಲ್ದದಿಂದನಾಹವಂತನಗೆಂಬಹರುರುದಿಂ
ನಾಡೆನೆಗಲ್ಲೆರುಕೆಬೊಬ್ಬಿರಿದಾರ್ದುಬಿಲ್ವೆದೆಗೆ
ಕೋಲೊಡಿಸಿತೆಗೆದೆಸುತರಿಪುಜಾತುರಂಗಮಂತಾಗದಂಪವನನೂ ||೪೧||

40. "How will you enter Dvārakā in presence of the women? I cannot tell you to be off to the forest; the Munis there will not receive you⁵³. Undone, whose town soever you enter,—a forsaken, worthless fellow,—nobody will have any thing to do with you. Henceforth, who will give you shelter? If you think of your relative Bāna, your utter destroyer, Shiva, is there. So incorporeality is your only refuge⁵⁴." Thus Krishna reviled his son.

41. "Is your son defeated by this scoundrel, that you kick him with your foot? Enough! Send to the son of Karna an army of reserve," said Bhíma. "Do you go, then," Krishna replied. Rejoicing, "the victory is mine!" the son of the wind shouted so as to shake the four quarters, fixed an arrow on his bowstring, drew, discharged, and fell upon the foe's battalions.

53. They are ascetics, and therefore despisers of Cupid.

54. Cupid's son married Bána's daughter.

When the demons made war against the gods, the gods, unable to overcome them, besought Bramha, to give them a powerful leader. He replied that such a leader must be born of Shiva, and that therefore they should make their request to him. Shiva was then seated in abstract devotion ; which they tried in vain

to disturb. They sought the assistance of his wife Parvati; but this also failed. They then applied to Vishnu; who sent Cupid. He boldly approached, fired his shafts into Shiva's breast, and effectually broke his abstraction. Shiva, enraged, looked upon him with his eye of fire, and consumed his body. Thenceforth, he exists only in the mind; without form.

Shiva, at Bána's request, became the guardian of his city-gate.

ಅಭೀಮನುರುವಣಿಸೆಕಂಠವೃಷಕೇತುನಗು '

ಶೀಘ್ರಮಿಗ್ಗಿದುಪೊಸತಾದುದೆಲೆತಾತಬಾ

ಲಾಭಿಲಾಷೆಯಫಲಕ್ಕೆಲ್ಲಸುವರೆಪಿತೃನಗಿವಿಾಸಲೀನಮರಮಿದಕೇ ।

ಲೋಭದಿಂದಿಂಬವುುದುಳಿತಮೆಪೀಳೈನನ್

ಕೋಭಿಸುವವಣ್ವಿಡಿದುತಂದೆಸವಿಸದೆತಾ

ನೀಭುಂಜಿಸನೆವಸುಲೈನಿಗರಣದನುವತೋರಬಂದೆನೆಂದಂಮಾರುತೀ ||೨೮||

ನನುನಗುತವೃಷಕೇತುಕಾಮುಕವನೊದ

ರಿಸುತರಿಪುಸೈನ್ಯಮಂತಾಗದಂವಿಾದುಃಖ

ರಜಿಸಿವನಾಂತರಕನಿಡಲೆರಗದಂಪಿರಾದಭಟರಗೋಲ್ಲನರಿಯಲೂ ।

ಮನಗಚಿಂಮುವರಕ್ತಧಾರೆಗ್ಗೊಡೆಕಂ

ಣ್ಣೆನೆದವಲ್ಲಿಯಪಡೆಯಮೇಲೆಕವಿವಂಬುಗ

ಛ್ರುಸುಕಿತೇಣ್ಣೆನೆಯನೇನೆಂಬೆನೆರೆಹೊನಲಾಯ್ತುರುಧಿರಪ್ರವಾಹದಿಂದಾ ||೨೯||

* ರುಷಕೇತನಂತನಗಿಸೋಲ್ವಹಿಂಮೆಟ್ಟಿದಂ

ವೃಷಭಾಂಕಿತಧ್ವಜಸ್ತಂಭದವನಾರಿವಂ

ವಿಷಮಗೋಪಾಲನಲ್ಲೆನುತಕರುಗೋಪದಿಂದನುಸಾಲ್ವನಿವನಮೇಲೇ ।

42. Seeing Bhíma's impetuosity, Vrishakétu, smiling, said, "A new thing is come over Bhíma to day! O sire! Do fathers seek their children's wished-for fruit? This battle is my proper portion, Tell me! Is it fit that you, through greediness, should come for it?" Bhíma replied, "My child! and does the father grasp the shining fruit, devour it himself, and not give it to his child to eat? I came to show you *how* to fight."

43. Vrishakétu smiling, twanged his bow, and attacked the hostile army. As he shouted with the voice of thunder, and—like lightning falling on a forest—rent the necks of the opposing warriors, the dashing and spiriting streams of blood shone radiant to the eye. The arrows falling on the army darkened the eight quarters. What shall I say? The streaming blood became an overflowing river.

44. "He who upon his ensign bears a fish, defeated by me, fled. Who is this whose standard is the bull? 'Tis not the worthless cowherd." Thus spoke Anusálva; and, enraged, rained down a shower of darts upon him. "Show now your utmost

ಇಷುವೃಷ್ಟಿಯಂಕರೆಯಲಾಕನಃ ಸಂಭವಂ
 ಮೃದೆಯಿಲ್ಲದೆನೊಡನೆತೊರನಾನಿನಪಾ
 ರುವವನೆಂದೆನುತವಂಮುಸುಕಿದಂಪೊಸಮನೆಯವಿಖಿದೊಳ್ಳವನರಥವನೂ ||೪೪||
 ಉಚ್ಚೃಷಿತಾಯ್ದೆವಂಬುಗಲವನಕಾಯದೊಂ
 ದೆಚ್ಚಿರಲಿ ದೆನಿಮಿದಮಿದುಃಖೇತನಿಕೊಂ
 ದೆಚ್ಚಿನನುಸಾಲವನೀಕನಃ ಜನವತ್ಸಂಸ್ಥಳವನೊಂದುಬಾಣದಿಂದಾ |
 ಅಚ್ಚಿಪುರಾಯಘನುಮೊಲೈಮೈಮರದುಕ
 ಣ್ಣಾಚ್ಚುತವರೂಢದೊಲ್ಲಲಗಲೈಕಂಡುಖತಿ
 ವೆಚ್ಚಿವವಮಾನಜಂಬಂದವನತೀರನಪ್ಪಳಿಸಿದಂಬಲ್ಲದೆಯೊಳ್ಳೂ ||೪೫||
 ಮಗ್ಗದುದುಕುದುರೆಸಾರಥಿಮಡಿದನಾರಥಂ
 ನೆಗ್ಗದುದುಚೆಗಿದನನುಸಾಲವನಾತನಬಲಂ
 ಮುಗ್ಗದುದುಸಂದಣಿಸಿವನಜನಮೀಲಿತಸ್ತ್ರಸ್ತ್ರಮೋಗದಿಂದಾ |
 ತಗ್ಗದುದುದಿಗ್ಧಂತಿಥೋಗಿರಾಜನಕೊರ
 ಲುಗ್ಗದುದುಧರಣಿತಲಮಿಭಾಭವಮಾಗಸಲೆ
 ಹಗ್ಗದುದುಪೋಗಿನುತಪೊಯಿದನುರುಗವೆಯಿಂದಲಗ್ಗಲೈಯಕಲಿಭೀಮನೂ ||೪೬||
 ಕಾದಿದಂದುಗಬಡದಮುಂನವಿತನಳವಿ
 ಗೈದಿದಂಕದಭಟರತೀರ್ಪಳಂತೆಗದಿಲೈಗೆ
 ಪೊದಿದಂಕೊಂದನೆಡೆಗೆಡೆದಂನದದನೊದದಂಪಿದಿದುಸುಂಡಿಲ್ಲಾ |

might against me," the son of Karna said; and overwhelmed his chariot with newly whetted arrows.

45. The shafts transpierced, and flew beyond his body. A moment Anusálva was unconscious; then came to himself; and, with an arrow, pierced the son of Karna's breast. With the deadly wound he fainted, closed his eyes, and sunk down in his chariot. Seeing him, Bhíma, filled with rage, came up; and, with his powerful club, crushed Anusálva's car.

46. The steeds fell dead. The charioteer was slain. The car was battered. Anusálva leapt from off it. His army, crowding, fell on Bhíma with every kind of weapon. The eight quarters' elephants sunk down. The neck of the serpent king gave way⁵⁵. The earth was split in two, and widely yawned. "Begone!" the powerful hero Bhíma cried, and smote them with his monstrous club.

55. See p. 12, n. 23; and p. 125, n. 14 & 15.

ಸೇದಿದಂತಿಗಲನೀಡಾದಿಂದುರುಧಿರದಿಂ '
 ನಾದಿದಂಧರಣಿಯಂಗಾಳಿಯಿಂದಂಪಾರ
 ಲೂದಿದಂರಣದೊಳ್ಪೊದರಾಶಿಯಂಮಾಡಿದಂಪರಬಲದೊಳ್ಳಾಭೀಮನೂ ||೪೭||
 ಮೆಟ್ಟಿದಂಮಡದೊಳ್ಳಿಟ್ಟೊರಸಿಕಾಲಾಳ್ಳಂ
 ಘಟ್ಟಿಸಿದನುರುಜುವಹಯಂಗಳ್ಳಂನಭಕೆತೆಗ
 ದಿಟ್ಟನಾನೆಗಲನಪ್ಪಳಿಸಿದಂತೇಗಲ್ಗಂಧುರದೊಳ್ಳಿನಿಲಜನಕೂಡೇ |
 ಮುಟ್ಟಿಕಾದುವರುಂಟಿನೇನಿನಿಮಿಷಾರ್ಥದೊಳ್
 ಬಟ್ಟಬಯಲಾಯ್ತು ಪೊಸರಥದೊಳ್ಪೈತಂದಳ್ಳಿ
 ಗೊಟ್ಟನನುಸಾಲವನಂಬುಗಲಮಳ್ಳೆಯಂಗಳೆವುತಾವೃತ್ತೋದರನಮೇಲೇ ||೪೮||
 ಸಾಲಾನುಜಂಪೂಣೈಸಲ್ಕೆಯಮದಂಡಮಂ
 ಪೋಲ್ವಗದೆಯಂಕೊಂಡುಮತ್ತೆಮಾರುತಗುತಂ
 ಮೇಲ್ವಾಯ್ದುಬರಲೊಂದುಬಾಣಮಂಕಿವರೆಗೆತೆಗದೆಚ್ಚು ಬೊಬ್ಬಿರಿಯಲೂ |
 ಕೋಲ್ವಕ್ಷದೊಳ್ಳಾಂಟಲಳ್ಳವಳ್ಳಿದುಪವನಜಂ
 ತೇಲ್ವನಿತರೊಳ್ಳುಂಡುಮೈತ್ಯನುಳಿದಥಟರ್ಗೆ
 ನೋಲ್ವನಣ್ಣೆಂದುಚ್ಚು ತಂತಾನೆಕೋಪದಿಂದಾಹವಕೆನಡೆತಂದನೂ ||೪೯||

47. Before he was dishonoured⁵⁶, fighting, he seized the cars of the renowned warriors that came within his reach, and dashed them to the ground; he killed; he overthrew; he beat; he kicked. Seizing, and dragging them by their trunks, he threw about the elephants. He deluged the earth with blood. In the contest, he blew, and sent them flying by his breath; and, amongst the enemy's force, raised heaps of corpses.

48. The infantry he threw down; pounded, and stamped them with his heel. The numerous cavalry he beat into a mass. The elephants he raised into the air, and dashed them to the ground. The chariots he smashed. Can any meet and fight with the son of the wind in battle? The army, in half a minute, was annihilated. Anusálva, raining on Bhíma a shower of arrows, advanced in a new chariot, and put forth all his strength.

49. As Anusálva shot at him, Bhíma, seizing his club that resembled the staff of the god of death, sprung forward, and approached. Anusálva drew an arrow back to his ear, dis-

56. By being defeated.

ದರ್ಪದಿಂಕುಡುರೆಯಂಕೊಂಡುಬಹೆನೆಂದುಕಂ
 ದರ್ಪನೊಂದೆಡೆಯೊಳುರುವಣಿಸಿದಂಕೂಡೆನಡ
 ದರ್ಪರಬಲಕೆಸಾಂಬಕೃತವರ್ತಮದಸಾತ್ಯಕಿಪ್ರಮುಖಯದುವೀರರೂ |
 ಸರ್ಪವೈರಿಧೃಜನರಥಮೈದೆಕಂಡುನೇ
 ಸರ್ಪಲವನಡಗಸುವಚಕ್ರದಿಂದೈತ್ಯರಪೆ
 ಸರ್ಪಾಯುವಂತೆಮಾಡುವಕೃಷ್ಣನಿನನೆಂದರಿದುಮೊರದನನುಸಾಲವನೂ||೫೭||
 ಪೊಳೆವಮಿಂಚುಗಳ್ಳೆನೆತೇಜಿಗಲ್ಲವಲ್ಲಬ
 ಲ್ಲೊಳಗುಗಲ್ಲವೈಸೆರಥಚಕ್ರಧ್ವನಿಗಲ್ಲ
 ತೊಳ್ಳಗುವಮರೆಂದ್ರಕಾಮುಕಮೈನೆಪಿಡಿಬಿದರ್ಪಾರ್ಜುನವಲ್ಲಬೀಳ್ವಾ |
 ಮಳೆವನಿಗಳ್ಳೆನೆಕೂರಂಬುಗಲ್ಲವಲ್ಲಕಂ
 ಗೊಳ್ಳಪಕಾಮುಗಲೈಸೆಕೃಷ್ಣನಲ್ಲೆಂಬವೋ
 ಲೊಳ್ಳಗುಗಲ್ಲಕಮೈದೊರೆಕಂಡುಕಲಿಸಿಂಹದಂತಿಡಿರಾದನನುಸಾಲವನೂ ||೫೮||

charged, and shouted. The arrow pierced his breast ; and as Bhîma swooned and fell, the Immutable, seeing it, and knowing that the demon would not be defeated by the rest, himself advanced, with rage, to battle.

50. " I will fetch the horse," Kandarpa⁵⁷ proudly said, and, at one place, impetuously advanced. At the same time, Sâmba, Kritawarma, Gada, Sâtyaki, and the chief Yadu warriors marched towards the hostile force. As the car of Him whose standard bears the serpents' fœces⁵⁸ came forward, Anusâlva, knowing him to be Krishna, who, with his discus that obscures the solar blaze, effaced the demon name,—loudly shouted.

51. " These are not horses ; but flashes of the gleaming lightning. These are not the sounds of chariot wheels ; but roaring thunders. This is not the bow that Vishnu holds ; but the shining bow of the King of the gods. These are not fierce arrows ; but the drops of pouring rain⁵⁹. This is not Krishna ; but a beautiful dark cloud." So one might say as Krishna appeared to battle. Seeing him, Anusâlva, like the fearless lion⁶⁰, opposed him.

57. Pradyumna ; who had recovered.

58. The kite, sacred to Vishnu ; and the device on his ensign.

59. Descriptive of their number.

60. The lion is said to be so excited by

a thunder-storm, (supposing the thunder to be the roaring of another lion,) as to attempt to seize the clouds. To which, from their colour, Krishna is likened.

ವ್ಯಗ್ರದಿಂದೈದು ವಮುರಾರಿಯಂಕಂಠುತಃ
 ನಗ್ರಜನನಂದುಕೊಂದಾವಗೇವನೀತನಂ
 ನಿಗ್ರಹಿಸೆನಂದುಕಣೇನಾಲ್ಕುರಿಂದಚ್ಚು ತನಹಯಚತುಷ್ಟಯವನೇನೂ |
 ಉಗ್ರಶರಘಾತಿಗುವುಸೂತನಂಕೈಕೊಳ್ಳದೆ
 ವಿಗ್ರಹವನುಳ್ಳದೊಂದುಕಡೆಗೆಹಾಯ್ದು ವುಯದುಕು
 ಲಾಗ್ರಣೆಯನಿಡಿರೆಕಾಣದೆನೊಂದುತನವಗನುಸಾಲ್ವನಿಂತೆಂದನೂ ||೫೭||
 ನವದಪುದೊಪರಿವಾರವಿಾವಧನಮಂತರಿಸ
 ಲವಿಚಾರದಿಂಪುಜೆಗಲ್ಲಲನಿದರೊದೇಶದೊಳ್
 ತವಕಮಿಗೆನಾರಿಯರ್ತಿಗ್ಯರಲನ್ಯರೊಳ್ಳೆರದವರೊಮತ್ತೊಳಕೇ |
 ತವೆಪುತ್ರರಿಲ್ಲ ದಳ್ಳದವರೊತವೆನಾದವುದೊ
 ಬವರಕ್ಕೈತಂದರಿಪುಕ್ಕಪ್ಪದ ನಂಕಾಣದಿಹ
 ಪವಣಾವುದಕಟಿಪೊಸತಿದುತನಹಗೆಹರಿಯದೆಂದುಚಿಂತಿಸುತಿದನೂ ||೫೮||
 ಲಂನೇಗಂಕುದರೆಗಲ್ಲನುಪಚರಿಸಿನಾರಥಿಗೆ
 ಸಂನೈಗೈದನುಸಾಲ್ವನಭಿಮುಖಕೆಮುರಹರಂ
 ಕೆಂನೇಗೇರಿನಿಜಾಪದೊಳ್ಪೂಡಿಂಬನಾದೇಸುತಬರಲವನತ್ತಲೂ |

52. Seeing Krishna eagerly approaching, "This is the foe who killed my elder brother. I'll slay him," Anusálva said ; and, with four arrows, struck the Immutables' four horses. They, at the darts' sharp wound, regardless of the charioteer, left the battle, and ran aside. Anusálva, not seeing before him the chief of the Yadu race, was grieved, and thus addressed his people :—

53. "Have my followers suffered by my withholding their pay? Have the people in my empire been distressed by my neglect of government? Have the married women of the land, through excessive lust, committed adultery? Has the property of those who died childless come into my treasury⁶¹? Alas! What is the cause why Krishna, my foe who came to battle, is not visible? This is a new thing, that I cannot get revenge.

54. Mean time, having quieted the horses, Krishna made a sign to the charioteer ; and as he shouted, and shot the arrow that he had fixed on his bow and raised to his cheek, he came

61. i. e. have I been guilty of oppression or misrule? Or have my subjects sinned, that this evil (the escape of the foe) should befall me?

ಪಂನಗಾರಿಧ್ವಜಂ ಬಲೈಕೈತರಲ್ಕಿಂತು
 ತಂನೊಳ್ಳೊವಾಽಭರದಿಂಬಂದುಸಮರದೊ
 ಲ್ಲಂನಗತಕವನೆಸಗಲೇನಹುದುಮಾರಾಂತುನೋಡೆನುತತೆಗದೆಚ್ಚನೂ ||೨೪೦||
 ಸಂಜನಿಸುವೆಲೈನಗೆಯೊಳ್ಳಗಧಂಮಾರಾಂಪ
 ತಂಜುವೆವುನಿಮಗೆಂಗ್ರಾಮದೊಳ್ಳಾನವರ
 ಭಂಜನೆಗಲಸಿದೊಡಂಬಿತದಲಾನಮಗೆನುತತೆಗದೆಸಲದಂಸೈರಿಸೀ |
 ಸಿಂಜಿನಿಯೊಳ್ಳೊಂದುಸರಳಂಪೂಡಿಬರನೆಳ್ಳದು
 ರಂಜಿಪವಿಸಾಲವಕ್ಷಸ್ಥಳವನೆಚ್ಚನಂ
 ದಂಜನಾದ್ರಿಯಮೇಲೆಸಿದಿಲೆರಗದಂತಾಗೆದನುಜಾರಿಮೈಮರದನೂ ||೨೪೧||
 ಪಾಠೋರುಹಾಕ್ಷನಂದಾರುಕಂನಿಟ್ಟಿಸಿವ
 ರೂಢಮಂತಿರುಗಿಸಿದನವಿಲ್ಯಮಾದವರಥಾ
 ಳಾಢೂಳುಮನಗಲುಭಯಂಗೆೊಂಡುಪುರಜನದನೆರವೀಬಾಽಗಲ್ಲಾ |
 ವಿರಳಿಗಲೊಳ್ಳುಟ್ಟಿಣಿಸಿಪಟ್ಟಿಣಕೆಸರಿಯೆನರ
 ಸಾಢನಿದಽಲ್ಲಿ ಬೆರಗಾಗಿನಿಂದವಥೂ
 ಯೂಢಮನುರಾರಿಯೆಂಬಳಸಿತದರೊಳ್ಳತ್ಯಭಾಮಿನಗುಂತಿಂತೆಂದಳೂ ||೨೪೨||

in front of Anusálva ; who, seeing him advance, “ What is the use of coming eagerly to fight with me, and deceiving me in battle⁶² ? Oppose me and see,” he said, drew, and shot.

55. With a rising smile, the Mountain-bearer said, “I fear to oppose you ! Though wearied with destroying the demon race in battle, I cannot get rid of the business,” drew, and discharged. Bearing it, Anusálva fixed an arrow on his bow, drew with all his might, and smote his wide and shining breast, like lightning falling on the Black mountain⁶³. The Foe of demons fainted.

56. Beholding the Lotus-eyed, the charioteer turned the chariot round. The confusion of all the Yádavas was great. The multitude of the city-people, affrighted, crowded the roads leading to the lofty gates, and rushed into the city. The king, amazed, stood still. The female flock surrounded Krishna. - Amongst them, Satyabhámè, laughing, said :—

62. By running away.

ains enumerated by Hindus. The colour

63. One of the seven principal mount-

of Krishna is very dark.

ದಾನವಂಗಿರಾಗಿಪೋಗಿರಣದೊಳ್ಳಾಪ್ತನಾ
 ದಾನವಂಪಡದುಮರಳಿದನಿಂನಸತ್ವದನಿ
 ದಾನವಂತಿಳಿದಹಿತರೇಗೈಯ್ಯರಕಜನಿಜಕೌರವ್ಯದಿಂಪ್ರದ್ಯುಮ್ನನಾ |
 ಮಾನವಂಭಂಗಿಸಿದನಿಂನಂಜಗದೊಳ್ಳಾವ
 ಮಾನವಂಬಂಣಿಸುವನಿಂನುನಿಂನಧಟೆಗೆನ
 ಮಾನವಂಕಾಣೆನೆಂದಲ್ಪಸ್ವತ್ಯಭಾಮೆನಗುತುರೆಜರದುನಿಜಪತಿಯನೂ ||೫೬||
 ಕಂದೆರದುವಲ್ಲಭೆಯನುಗಿಲಜ್ಜಿಸಿಮನಂ
 ಕಂದೆಕಂಠಾಲಿಗಲ್ಲೈಪಡರೆಖಾತಿಮಿಗ
 ಲಂದೆಡಬಲಂಗಳೆನೋಡಿಹರಿಮತ್ತೆ ರಣಕನುವಾಗುತಿರಲಿತ್ತಲೂ |
 ನಿಂದುವೃಷಕೇತುವನುಸಾಲವನಂತಡದುನೀ
 ನಿಂದುಮರವೈರಿಯಂತೆರಳುಜೆದವೀರನೆಂ
 ನಿಂದುಳಿದೆಮಾದೊಡಾಂಕನೇಜನಿನಿಲ್ಲೆನುತೆಗದೆಚ್ಚುಬೊಬ್ಬಿರಿದನೂ ||೫೭||
 ಹೆಂಗುಗಂಕೊಂದಧಟುತನದಿಂದಭಂಡಿಯಂ
 ಭಂಗಿಸಿದಬಲಿಪ್ಪಂದಯೆತ್ತುಕತ್ತೆಯನಿರಿದ
 ತುಂಗವಿಕ್ರಮದಿಂದಹಕ್ಕಿಹಾವಂಸದದನಾಹನದಿಬೆರದಿದೊಡೇ |

57. "Alas! What will not the enemy do now that they know the amount of your might who went forth to meet the demon, gave your life in battle⁶⁴, and ran back again? In the pride of valour you disgraced Pradyumna. Who, in the world, will henceforth celebrate your praise? I know no prowess equal to yours!" Thus Satyabhámé, laughing, keenly reproached her lord.

58. He opened his eyes; and, abashed by the speech of his wife, his heart sunk within him; his eyeballs reddened; his wrath was stirred; and as he looked about him to the right and left, and again prepared for battle; here Vrishakétu stood, and, thwarting Anusálva, "If I permit you to survive as a hero who to day has driven off Krishna, am I the son of Karna? Stand!" he said, drew, discharged, and shouted.

59. "Because he boasts himself of the valour that slew a woman⁶⁵, the might that defeated a cart⁶⁶, the lofty heroism

64. Said ironically. The chief martial virtue is the voluntary sacrifice of life in battle.

65. See p. 32, n. 85.

66. The demon Shakata assumed the form of a cart in order privately to destroy Krishna; which Krishna, when three months old, kicked, and killed.

ಸಂಗರದೊಳ್ಳಾಳಹನೆಗೋಪನವನಂಯುಧ
 ರಂಗದೊಳ್ಳೊಲಗವುಡನೆಗೆಪರಾಕ್ರಮವೆನಿಂ
 ನಂಗವಣಿಯಾವುದೆಂಪೊಡನೆನೊಸಿದೆಯೆನುತತೆಗದೆಚ್ಚ ನನುಸಾಲ್ವನೂ ||೫೯||
 ಯೆಲವೊಬ್ಬನಿನಿಯದಿದೊಡೆನಚ್ಚ ತಂ
 ತಿಳಿಯೆಗೋಪಾಲನಲ್ಲ ವೆಕಪಟರೂಪದಿಂ
 ಮುಳ್ಳಿದುದುಪ್ಪರನೈದೆಶ್ಚಿನದೆಮಾಣ್ಡ ಪನೆನೊರಜಾರಿಮದಗಜವನೂ |
 ಬಳ್ಳಿವುಡುಗಡದಿಟ್ಟಿನಿಗಸುರಕುಲಮಥನ
 ನಳ್ಳುಕುವನೆವಿವಾನಿನೊಡನೆನೊಸುವರೆ
 ಬಲವಂತರಾವಲ್ಲ ನೋಡುಸಾಕೆನೆನುತತೆಗದೆಚ್ಚ ನಿಜಸೂನೂ ||೬೦||

that killed an ox⁶⁷ and an ass⁶⁸, and the prowess that smote a bird⁶⁹ and a snake⁷⁰, is he therefore a hero in battle? A cowherd. Have I the power to turn him aside in the field of battle? What is your wish? You come to provoke me," Anusálva said, drew, and shot at him.

60. "You scoundrel! What though you don't know him, the Immutable is known to be the Preserver of the universe⁷¹. In a disguised form, enraged, will he not certainly and severely punish the wicked? An eye-fly lights upon and harasses the fiercest elephant, you know! Will the destroyer of the demon race tremble at you, though daring? Forsooth! See! I am no man of might to provoke you. Enough!" the son of Karna said, drew, and shot.

67. The demon Arishta appeared in the form of a fierce ox as Krishna was dancing with the females of Gokula; and rushed upon him. Krishna seized him by the horns, wrung his neck, and, breaking off one of his horns, beat him to death with it.

68. The demon Dhénuka, in the form of an ass, inhabited a beautiful palm-grove, which none durst enter. Krishna and Rama, (both incarnations of Vishnu,) whilst taking the fruit, were attacked by the demon. Rama took him by the hind legs, swung him round till dead, and threw his carcass to the top of a palm-tree. He and Krishna, in like manner, killed all the associates of Dhénuka, who came to his aid.

69. The demon Baka, who came in the form of a crane to destroy Krishna and the other children of Gokula. Krishna

seized him by the upper and under bills, and rent him in two.

70. The serpent Kálíya made its abode in a pool of the river Jumna; and so poisoned its waters that the trees on its banks were blighted, the birds of the air scorched, and the neighbourhood rendered uninhabitable. Krishna boldly leapt into the pool, and overcame Kálíya, and many hundreds of other serpents. At the earnest entreaties of the female serpents, he spared their lives; but commanded them to depart to the sea; and assured them of safety from Garuda, on account of the impression of his foot upon their heads; which he had made by trampling upon them; and which is seen in the hood of the cobra.

71. He uses the same expression; which means both cowherd, and preserver of the universe, who destroys the wicked.

ಕರ್ನಾಜನಕಣಿಗಳಂಕತ್ತರಿಸಿವೊಸಮಸೆವೊ
 ಗರ್ನಾಭೋಮಂಠಲವನಂಠಲೆಯಲೊಪ್ಪುವಸು
 ವರ್ನಾಪುಂಬದಸರಳ್ಳರದನನುಸಾಲವನದನೆಲ್ಲಮಂತ್ತಣದೊಳೊ |
 ನಿನ್ಯೇಸಿವೃಪಕೇತುಕೈಗೊಂಠನೆಸುಗೆಯೆಂ
 ದುನೀರೀಕ್ಷಣಮಾದುದರಸಕೇಳದನೆನೆ
 ವನೀಸುವಡರುಕೂರಂಬುಗಳ್ಳಂಬರದೊಳಿಂಬಿಲ್ಲ ಮೆಂಬೋಲಾಯ್ತು ||೬೦||
 ಮಂಠಲಾಕೃತಿಯೆಲ್ಲದಿದುವೆನೋಡತೈಕೋ (ಯೆಲ್ಲದಿರದು)
 ದಂಠವಂಬುಗಿವಹೂಡುವಬಿಡುವಭೇದಮಂ
 ಕಂಠವರದಾರಸ್ತ್ರಮಯಮಾದುದೇಣೈಸೆಗಳನುಸಾಲವನಳವಳದನೊ |
 ದಿಂಠುರುಳಿತಾತನಚತುರ್ಬಲಂಬಳಕೋ
 ದಂಠಮಂಕೊಂಠವನರಥದೆಗೆಬಂದೆಳದು
 ಕೊಂಠುಕೃಪ್ಪನವದಾಂಬುಜದಹೊರೆಗಾಗನತೆತಂದಿಳುಹಿಂಕೈಮುಗಿದನೊ||೬೧||
 ಕೊಂಠಾಡಿಶಾಲಿತಕ್ಕೈಸಿದಂಠವನಪ್ಪಿ
 ಮುಂಡಾಡಿಮಂನಿಸಿದನಜಾನಾದಿಗಳ್ಳಕೆ
 ಕೊಂಠಾಡಿದತಕಾಂಮಸಾಹಸಮಂಸತಿಯವೋಗಳ್ಳರೀಕ್ಷತ್ರಿಯೊಳೊ |

61. Cutting in pieces the son of Karna's shafts, Anusálva showered down newly whetted arrows; the lustre of whose beautiful golden wings distressed the sky. Destroying them all in a moment, Vrishakétu returned the discharge. 'Twas a dreadful sight! Hear, O king! It is beyond my power to describe. 'Twas as though there was not room in the heavens for the fierce darts.

62. Except the convex form, who could distinguish the bow, the drawing, fixing, and shooting of the arrows⁷²? The eight quarters of the sky were filled with darts. Anusálva fainted. His forces were slain. Then Vrishakétu, taking his bow, went to Anusálva's car; and, dragging it, came, placed it at Krishna's lotus-feet, and saluted him with joined hands.

63. Krishna applauded, and clasped him in his arms. The king embraced, kissed, and honored him. Arjun and the rest depreciated their own prowess⁷³. The women praised him,

72. The action was so rapid that the bow could not be observed to resume its straightness on the discharge of the arrow; but appeared always bent. And

the different actions of shooting were indistinguishable.

73. As compared with Vrishakétu's.

ಉಂಡಾಡಿಗಲ್ಪಲಬರಿದೋಡೆನ್ನಹುದಿವಂ
 ಗಂಡಾಡಿದುರುಭಾವೈಗರಿಗಲ್ಪಕಿರಂಗಲ್ಪಂ
 ಚಂಡಾಡಿವಗೆವನಂಪಿಡಿದೊಪ್ಪಿಸಿದನೆಂದರೆಲ್ಲರುಂಕನಜನನೂ ||೬೩||
 ಯುದ್ಧಶ್ರಮಂವೋಗಿಕಂಚೆರದನನಿತರೊ
 ಳ್ಳುಬ್ಬದ್ಧಿಪಲ್ಲಟಿಸಿತನುನಾಲವ್ವಂಗೆಕಂಡನಿ
 ರುದ್ಧನಪಿತಾಮಹಮೂರ್ತಿಯಂದೇವನೀನಾವನೆಂದಾನರಿಯಬೇ |
 ಬದ್ಧಮಾಯಾಪಾಶನಾಗಿಬಿದ್ದಿಹೆನೆನ
 ನುದ್ಧರಿಸುಮರೆಯೊಕ್ಕನೆನೇಳ್ಳು ಕನಜಂ
 ಕೃಪದ್ಧನಾದಂಜರೆದುನುಡಿದಕಲಿತನಮೆಲ್ಲಿನುಡುನಿನೊತ್ತಲನೆಂದನೂ ||೬೪||
 ರೋಪಮೇತಕಮರುಳೆವೃಷಕೇತುಕೃಷ್ಣನಂ
 ದ್ವೇಷದಿಂಪೈದಡಂತನಮನವಾರಸಂ
 ತೋಷದಿಂನುತಿಗೆದೊಡಂತೋಷದಿದೇವುಡೆಕೋಟಿಜನ್ಮದೊಳ್ಳೊದವಿದಾ|

“What though there be amongst these warriors many who
 cat and play⁷⁴, *this* is a *man*!” And all the people said,
 “According to his promise, the son of Karna has played at ball
 with the heads of his enemies, seized, and delivered up the foe.”

64. The fatigue of battle leaving him, Anusálva opened his
 eyes. He repented; and seeing the form of Krishna, he said,
 “Not knowing who you were, fettered by the bonds of Māya⁷⁵,
 I am fallen. Save me! I flee to your protection.” The son
 of Karna, hearing him, was wroth; and said, “Where is the
 valour you, reviling, boasted of? May your body be consu-
 med!”

65. “Why this anger, Vrishakétu, you fool? Whether one
 through enmity abuse Krishna; or, through gladness praise
 him till his mind be weary, will not his sins, multiplied through
 ten millions of births, be taken away⁷⁶? Though I to day,

74. i. e. are fit for nothing else.

75. Idealism, philosophical illusion.

76. The repetition of the name of Vish-
 nu is deemed effectual for the removal of
 all sin; whether the repetition be in praise
 or blasphemy, accidental or designed; as
 is shewn by the following story. A bra-
 min became enamoured of a female of the
 class that resides in forests, and is the
 most degraded. He forsook his home,
 went to the forest to live with her, and

there gained a livelihood by making
 the fibre-rope called nára. From this he
 called his son Nára. After a life of the
 deepest degradation and sin, he died.
 In the agonies of death, he called his son,
 “Nára.” These being two syllables of
 Náráyana, one of the names of Vishnu,
 the merit of repeating them, although
 without reference to Vishnu, entitled
 him to a place in heaven.

ದೋಷಂಗಳಿಂದುವೀರಾವೇಶದಿಂದನಾಂ
 ದೂಷಿಸಿದೊಡಿದಯಾಂಬುಧಿಕಾಯದುಳ್ಳವನೆವಿ
 ಶೇಷಸುಕೃತಫಲದೊರದುದನೆಂದವಂಬಿದ್ದನಚ್ಚು ತನಂಘ್ರೀ ||೬೦||
 ನಸುತಮಧುಸೂದನಂಪ್ರೀತಿಯಿಂದಾತನಂ
 ತೆಗದಪ್ಪಿನೀನಿಂದುವೊದಲಾಗದಿವಿಜಗೇ
 ಪಗೆಯೆನಿಸದೆಮೊಡನೆಧರ್ಮಜನಯಜ್ಞದಸಹಾಯಕ್ಕಿಲ್ಲ ಪ್ಪದೆಂದೂ |
 ಮಿಗೆಮಂನಿಪನಿತರೊಲ್ಲದ್ರೂಪಮುನ್ನಡನೆ
 ನೆಗಲೈ ಮಂಗೆಲ್ಲ ತುರಗಮಂಬಿಡಿಸಿಕೊಂ
 ದಗಧರನನಂಮುಖಕೆತಂದುನಿಲಿಸಿದನಿತ್ತ ಭಾಷೆಗುತ್ತಾರಮಾಗೇ ||೬೧||
 ಬಲಕಜಯಲಾಭದಿಂದಸುರಾರಿಪಾಂಡವ
 ರೊಲ್ಲಗುವನಿಬಿಳವಾದ್ಯಕುಲದಿಂದವಂದಿಗಳ
 ಕಳಕಳದರಭನದಿಂಬಲಿಸಿದನಮಸ್ತಪುರುಷಸ್ತ್ರೀಕದಂಬದೊಡನೆ |
 ಪೊಳಲಂಪೊಗಲ್ಕಾಯುಧಿಷ್ಟಿ ರನರೇಶ್ವರಂ
 ನಿಲಿಯಂಗಳತ್ತನಿಬರಲರಂಸತ್ಕರಿಸಿ
 ಕಳ್ಳಹಿವಿಜಭವನದೊಳ್ ದೇವಪುರಲಕ್ಷ್ಮೀಪತಿಯನುಪಚರಿಸುತಿದೇನೂ ||೬೨||

ನಪ್ತಮನಂಧಿ ಸಂಪೂರ್ಣಂ ಅಂತುನಂಧಿ ಶಿಕ್ಷಂ ಪದ್ಯಂ ತಿಲಕಂ ಮಂಗಳಂ ||

through pride of valour, have blasphemed him, will this Sea of grace abandon, and not save me? I shall obtain the fruit of highest virtue ;” Anusálva said, and fell at the Immutable’s feet.

66. Krishna, smiling, kindly took, and clasped him in his arms. “ From this day forward, you must lay aside your hatred to the gods, and remain here to assist, with me, the sacrifice of Dharmaráya,” he said, and shewed him the greatest kindness. Meantime, Pradyumna conquered the remaining armies, rescued the horse, and, in fulfilment of his promise⁷⁷, brought, and placed it in the presence of the Mountain-bearer.

67. Then, with every kind of sounding instrument, with the joyful noise of heralds, and a surrounding multitude of men and women, the Foe of demons, with the Pándus, triumphantly entered the city. Dharmaráya, the chief of men, gave them apartments ; honoured, and dismissed the rest ; and, in his palace, graciously entertained Vishnu of Dévapura.

ಸೂಚನೆ. ಅಧ್ಯಕ್ಷರೋಪಕ್ರಮದೊಳಗಮಲಹಯಮೈದನೀ
 ಲಧ್ಯಜನವಟ್ಟಣದೊಳಗಾಯಂಕಂತರಿಬ
 ಲಧ್ಯಂನಿಪಾರ್ಥನವನಂಜಯಿಸೆಭಂಗದಿಂತನಪುರಮಂಪೊಕ್ಕನೂ |

పద్యం

ರಾಯಕೇಳನುಸಾಲವನಂಕೂಡಿಕೊಂಡುಕಮ
ಲಾಯತಾಂಬಕನಖಿಳಯಾದವರಗಡಗೂದಿಂ
ದಾಯುಧಿಸ್ಥಿರನಪ್ರಪನಸನ್ಮಾನಮಂತಳ್ಳೆವುತಿರೆಜ್ಜಾನ್ದವಿಯತಟದೊಳೊಲಿ
ಆಯಿತಧ್ವರಕಾಲೆಕಾಸ್ತ್ರವಿಶ್ರುತದವಿವಿ
ಧಾಯತವಿಚಿತ್ರವೈಭವದಿಂದಬಳಿಕಾಮ
ಹಾಯಜ್ಞದನುಪಮಪ್ರಾರಂಭಕಾಲದವಸಂತಮುತುಸಂಭವಿಸಿತೊ ||೧||
ಒಂದೆಡೆಯೊಳ್ಕುಂತನಗಿನಿವಿಲ್ಲದತೀವ್ರಗ
ದಿಂದನಿರುತಂಪ್ರಬಲಮಾಗಬೀಗುವಗಾಳಿ
ಚಂದನದ್ರವ್ಯಮಂಗಲಂತೊಡದಹಿಗಲಾಹಾರಮಂಕೊಂಡುಕೊಂಡುಮಿಕೂಳ್ಳಿ

CHAPTER VIII.

Contents. At the commencement of the sacrifice, the spotless horse arrives at the city of Niladhwaja¹; Arjun, the Destroyer of hostile armies, has an interview with Agni; conquers Niladhwaja; who enters his city humbled.

Verse 1. Hear, O king ! Whilst the Lotus-eyed, with Anusálva, and all the host of Yádavas, was receiving the courtesy of the sovereign Dharmaráya, the sacrificial hall was completed on the bank of the Ganges, according to the shastras, with abundant and varied splendour. Then, spring, the most fitting season for commencing the great sacrifice, was ushered in².

2. The wind, which in no place finds rest, but ever strongly blows with swiftest speed, devoured by serpents that entwine the sandal trees, was mitigated; and, as a gentle breeze, came

1. The name of a king.

2. See. p. 86, n. 17.

ಮಂದತ್ಯಮಂತಳೈದುಮಲಯಾಚಲದಸೀಮೆ
 ಯಿಂದಸರಸಿಜದೊಳ್ಳಭ್ರಮಿಯಿಸುವಮರಿದುಂಬಿಗಳ
 ವೃಂದಮಂಕೂಡಿಕೊಂಡೆಳೈವೆಲಬಂದುದುವಿರಹಿಗಳೈ ದೆಯಾರುವಂತೆ ||೨||
 ಮಿರುಗುವತಲ್ಲದೊಳರಣಂಗಳಂಕಟ್ಟಿಸುತ
 ಮರಿಗೊಳಗಲೆಗಳಬಾಯ್ಲಬಲಿದಬಂಧನದ
 ನೆರೆಗಳಂಬಿಡಿಸುತ್ತ ತುಂಬಿಗಳಬಳಗಕ್ಕೊಳಮಲಂಗಳಂಸೂರೆವಿತುತಾ |
 ಕಿರುವೆಲರೊಳೈತ್ತಲುಂಸಾರಿಸುತವಿರಹಿಗಳ
 ನೆರೆಗನುತಜೊಂನದರಸಂಪೇಚಿಮದನನೃಪ
 ಪೊರಮಟ್ಟುಮಾಗಾಯಂನುಡುಗಿಸಿಸಮಸ್ತ ವನರಾಷ್ಟ್ರಮಂಕೈಕೊಂಡನೂ ||೩||
 ಪೊಸಮಾವಶೋಕಮೊಳಮರಿದುಂಬಿಕೊಳಲೆಯೊ (ಶೋಭಿಗಳ್)
 ಲೈನೆವನಂಪಗೆಪೊಚ್ಚ ಪೊಂದಾವರಗಳೊಳವನ
 ಡಿಸಿದಮಲ್ಲಿಗೆಯಲಚ್ಚಳತಪ್ಪಳದಿಂಗಳೊಳ್ಳಿಲ್ಲವಿಂದುಬನಸರಿಯೊಳ್ಳೂ |

from the mountainous region of Malaya, accompanied by troops of youthful bees, that wheel their flight amongst the lotuses,—distressing to the bosom of languishing lovers³.

3. The monarch Spring, causing to be hung festoons of glistening shoots, unloosing the young kókilè's mouths' strong captive bonds⁴, giving up the lotuses, as spoil, to the troops of bees, proclaiming himself everywhere by the gentle gale, prostrating his foes⁵, with bright full moon⁶, went forth, vanquished Winter, and took possession of the whole forest country⁷.

4. In that first month of spring, the fresh mango with the ashóca, the young bee with the kókilè, the radiant champaca with the fresh golden lotuses, the flower of the twining jasmin with the full moonlight, the parrot-flock with the forest's beauty, were closely intermingled; in red, black, yellow, crystal, and

3. The ghats to the south of the Mysore country are said to be covered with sandal trees, which are thickly inhabited by serpents. These feeding on air, devour so much of the wind, that what remains is but a gentle breeze; which, as it passes on towards the Mysore, is perfumed by the pollen of lotuses extracted by bees. See p. 43, verse 21, with the notes; and p. 77. n. 46.

4. The kókilè is said to be mute except during three months of the spring season of the year.

5. The word means also, parted lovers.

6. Which is brightest during spring.

7. In this verse Spring is represented as a conqueror, whose line of march is hung with triumphal arches of leaves; who sets prisoners free; gives up part of the country, as spoil, to his army &c.

ಮನದವೊಂದೊಂದೊಳ್ಳುಧುಮಾನಕಂಗಳನ
 ದೆಸೆಯಂತೆಬಿಡಿಯಂತೆಧನಧಂತೆಜನದಂತೆ
 ಪನುವೆಳ್ಳುಗನಂತೆಕೆಂಪನಿತಂಪಳದಿಪಳುಕುಪಟ್ಟೆಗಲಬಣ್ಣದಿಂದಾ ||೪||
 ಅಜೈತ್ರಮಾನಮೆಸೆದುಧುಮಾಜನಕೀರ್ತಿ
 ಭೂಚಕ್ರಮಂಮುನುಕಿದಂತೆಬೆಳ್ಳಿಂಗಲಿ
 ಯಾಚಕರನಿತ್ತಲುಂಕೂಗಕರವಂತುಲಿಮೆಕೋಗಲೆಗಲ್ಲೆಯಜನದಾ |
 ಲೋಚನಕುದುಮಿಪಪೊನಶಂತೆಚೂತಾಂಕುರಂ
 ಗೋಚರನೆಪಾತಕಕ್ಷಯದಂತೆಮಾಗಯವಿ
 ಮೋಚನಂಕಾಣಿಸಲ್ಪೂವಾನನಿಯಂತೆದಕ್ಷಿಣದವಾಯುಸುಯೇ ||೫||
 ಧಾತ್ರೀಶಕೇಲ್ಬಲಕಥಮೇಜಂತಾಮರನ
 ನೇತ್ರವೇದವ್ಯಾಸರಾಜ್ಞೆಯಿಂದವಿಳಮುಷಿ
 ಗೋತ್ರದಮುನಿಗಲ್ಲೆಲರಂಕರಸಿಮೇಣವರನುಜ್ಞೆಯಿಂದಾಯಜ್ಞದಾ |
 ನೂತ್ರಪ್ರಕಾರದಿಂದಾರಾಹಸುಪಬಹಿಃ (ಪ್ರಕಾರದಿಂಮುಖಶಾಲೆಯಂಬಹಿಃ)
 ಕ್ಷೇತ್ರದಧ್ವಜಶಾಲೆಯೋ ದೀಕ್ಷೆಯಂಕೊಂಡು (ಕ್ಷೇತ್ರದೊಳ್ಳೆಲೆರಚಿಸಿ)
 ಜ್ಯೋತಿಸಿತಪಾಣಾಂನಾನಿಯದಿನದಿಬಿಟ್ಟರಚಿಸಿದಯವನುತ್ಸವದೊಳ್ಳಾ||೬||

green tints ; like youth, anger, wealth, fame, and the emerald's lustre.

5. The month Chaitra of that year was beautiful. The light of the moon, like the Son of Dharma's fame, covered the globe. The kókilè's cry was like the universal calling for beggars⁸. The shooting of the mango trees was a new wonder to the sight of the world's inhabitants. The passing away of winter, like the destruction of sin. And the south wind wafted along like the fragrance of virtuous deeds.

6. Hear, O Lord of earth ! At the command of the Lotus-eyed and Vêda Vyása, Dharmaráya called together all the Munis descended from all the rishis⁹; and by their mandate, entered upon the initiatory rites, in the splendid sacrificial hall which had been erected outside the city, according to the law of sacrifices ; and on the day of the full moon in Chaitra, they joyfully worshipped and set free the horse.

8. Liberality abounded so much that mendicants were sought out to receive gifts. 9. Of whom there were seven. To these all bramins trace their origin.

ಇಂದುಕುಲದಗ್ಗಲೈಯೆಪಾಂಡುವನುಧಾಪಾಲ
 ನಂದನಮುಧಿಸ್ಥಿರನಲೇಂದ್ರನಧ್ವರಹಯಮಿ
 ದಂದಿಷ್ಟರಾರಾದೊಡಂಕಟ್ಟಿಕೊಳ್ಳಲಾರ್ಪಣೆಲೈಯೊಳ್ಳೆಂಬೀಲಿಖಿಯನೂ |
 ಸಂಧಿಸಿಬರೆದಕನಕಪಟ್ಟನುನದರವಣಿಯೊ
 ಲೈಂದಿಸಿತುರಂಗಮವನಮಲವಸ್ತ್ರಭರಣ
 ದಿಂದಿವ್ಯಗಂಧಮಾಲಾಕ್ಷತೆಗಳಿಂದಲಂಕರಿಸಿಬಿಟ್ಟನುಭವೋಳ್ಳೂ ||೨||
 ಪ್ಲಾಘುಗಿಂದಾದಮಜನಘೋಷನದನದಾ
 ರೋಗ್ಯದಿಂದತಾಂಬೂಲವಸ್ತ್ರಭೂಷಣದಸಾ
 ಭಾಗ್ಯದಿಂಕುಸುಮವರಿಮೃಗಗಳನುಲೇಪದಿಂಪ್ತಿಃಪುರುಷರೇಕಾಂತಕೇ |
 ಯೋಗ್ಯಪಪಸೃಷ್ಟಮನಿಯೊಳ್ಳೋರವ್ವರುಂದಿವ್ಯ
 ಭೋಗ್ಯಮೆನಿಪುಂಡುಮಂಚದೊಳ್ಳೊರಗಾಕಾಮವೈ
 ರಾಗ್ಯಮಾಗಪುಷ್ಪದನಿವತ್ರವ್ರತಂತ್ರದ್ವಿತದೋಳರಸನಿರುತಿಡೆನೂ ||೩||
 ತಪ್ಯಾಗಮೊಂದುವರುಷಕೆಮುಗಿವುದನೆಗಂ
 ಸದ್ಯಾಜಮಾನ್ಯದೀಕ್ಷೆಯನವನಿಪಂತಾಳ್ಳ
 ನುದ್ಯುಕ್ತರಾದರಜ್ಞಾನನೊತನೆಪಯರಕ್ಷೆಗನುರಹರಪಾಶ್ಚರ್ಯದಿಂದಾ |

7. "THIS IS THE SACRIFICIAL HORSE OF THE SOVEREIGN
 DHARMARAYA, SON OF THE MIGHTY PANDU PROTECTOR OF THE
 EARTH, SPRUNG FROM THE LUNAR RACE. IF ANY POWERFUL
 HEROES IN THE WORLD ARE ABLE, LET THEM BIND IT."
 This inscription they engraved, and fixed the golden plate to
 the horse's forehead, adorned it with magnificent cloths, jewels,
 sandal, wreaths of flowers, and sprinkled offerings; and libera-
 ted it under the most favourable auspices.

8. In the full vigour of health from the esteemed ablutions
 and delicious fare; enjoying the luxury of betel, rich dress, and
 jewels; adorned with flowers, and anointed with perfumes; in
 a splendid dormitory, fitted for the privacy of husband and
 wife, both recline on one sumptuous couch, free from the pas-
 sion of love. This is the Asipatra vow ¹⁰. Upon this vow the
 king now entered.

9. After one year the sacrifice is completed. During that
 time the king observed the preceding rites, incumbent on him
 who performs the sacrifice. At Krishna's command, the mighty

10. As difficult to keep as to dwell in are sharp swords. See p. 19, verse 30.
 the Asipatra hell, a forest whose leaves

ಉದ್ಯುತ್ಪರಾಕ್ರಮಿಗಳನುಸಾಲ್ವಿಸಾತ್ಯಕಿ
 ಪ್ರದ್ಯುಮ್ನಕೃತವಮಯೌವನಾಶ್ವಾತಿಬಲ
 ಬದ್ರೋತ್ತಮತನೂನುಪೊದಲಾದವೀರರೊಡಗದಚಾತುರಂಗಜೊಡನೆ ||
 ಇಭಮುಖಾಚಾನೆಯನವಗ್ರಹದಪೂಜೆಯಂ
 ವಿಭವದಿಂಮಾಡಿಧಮಜಘ್ನಿಮಹಂತಿಗ
 ಳ್ಲಭಿನಮಿಸಿಕ್ಕೃಷ್ಣನವದಾಂಬುಜಕ್ಕೆರಗದಿಕ್ಪಾಲರಂಭೇಡಿಕೊಂಡೂ |
 ಸುಭಮುಕೂತದೊಳರಸಿಯರನ್ನೇನೆವೆತ್ತಮುನಿ
 ಗಭೆಗೆವಂದಿಸಿವರಕೊಂಡುಪಾತಕರಜಯ
 ರಭನದಿಂದುಲಿವಮಂಗಲವಾದ್ಯಘೋಷದಿಂದಜಾನಂಪೊರಮಟ್ಟಿನೂ ||೧೦||
 ಮುರಹರನಾಣಿಯಧರಧೀರಕನಸುತ
 ನರಸಿಮೆಂದೆನ್ನಪೊಗಲ್ವಂತೆಸಂಗರವೊ
 ಳರಿಗಳೆಂಗೆಲ್ವದೆಂದಾರತಿಮನೆತ್ತಿಮುತ್ತಿನನ್ನೇನೆಗಳನೆಸೂನೀ |
 ಭರದಿಂದಬಂದಪ್ಪಿದಂಗೆಯೆಮೊಗನೋಡಿ
 ಕುರುಳ್ಳನುಗುಣಂತ್ತಿದಿಮುದ್ದಿಸಿತಂನ
 ಪೆರಳುಂಗರಂಗೊಟ್ಟುಸಂತೈಸಿವೃಷಕೇತುಕಾಂತೆಯಂಬೀಳ್ಕೊಂಡನೂ ||೧೧||

warriors Anusálva, Sátyaki, Pradyumna, Kritawarma, You-
 vanáshwa, the powerful son of the Sun's son, and other heroes, .
 with their forces, stood eagerly ready with Arjun for the defence
 of the horse.

10. Having with gladness worshipped Vináyaka¹¹; paid his
 adoration to the nine planets; made obeisance to Dharmaráya,
 Bhíma, and Kunti; prostrated himself at the lotus-feet of
 Krishna; besought the eight quarters' regents; received the
 sprinkled offerings of the queens; bowed to the assembled
 Munis, and received their blessing; with the loud triumphant
 call of heralds, and the full sound of delightful instruments of
 music, in an auspicious hour, Arjun set forth.

11. In order that the queens of the Demons' foe should praise
 her as the wife of the valiant son of Karna, the wife of Vrisha-
 kētu raised the wave-lamps, saying, "Conquer thy foes in bat-
 tle," scattered pearls before him¹², came quickly, and embraced
 him. Looking upon his spouse's face, he arranged her tresses
 with his finger nails, kissed her, gave her the ring from his
 finger, consoled her, and took leave.

11. See p. 2, n. 8.

12. As rice is sprinkled on such occasions; a benediction.

ಲಂಕೆಯಿಂದಜ್ಞಾನಗಂದ್ರಯಾದವಸ್ಯೈನ್ಯ
 ಮಂಕೂಡಿಕೊಟ್ಟು ದಳಪತಿಯಾಗತನಯನಂ
 ಮುಂಕೊಳ್ಳಿಸಿಕರ್ನಜನುವೇಗಾನುಸಾಲವರಸಹಾಯಮಂತ್ರೈವತಿಸ್ಸೀ |
 ಸಂಕರುಹಲೋಚನಂಪೊರಮಟ್ಟಿನಿಬರಲ್ಲ
 ರಂಕಳುಹಿತಿರುಗಿದಂಸ್ವೀಭೆಯಿಂದಾಹಯಂ
 ಶೆಂಕಮುಖಮಾಗನಡೆದುದುಕರಿತುರಗರಥಪವಾತಿಗಲ್ಲಂದಣಿಸಲೂ ||೧೨||
 ಉಹಿಸುವಡರಿಬೆನೆತುರಂಗಮದಕೂಡೆನಂ
 ನಾಹದಿಂಮೇರೆದಪ್ಪಿದಮಹಾಣ್ವದವ್ರ
 ವಾಹಮೆನೆತ್ತಡಿ ದತರುಗುಲ್ಲಲತೆಗಳ್ಳಿನಡೆಗೊಂಡಕಾನನಮೆನೇ |
 ಮೋಹರಂಭೂತೃಮನೊಲಗೊಂಡುಬರುತಿಡು=
 ದಾಹಯಂಬೃಕದತ್ತಿಣಾದಿಶಾಮುಖಮಾಗಿ
 ಮಾಪಿಪ್ಪತ್ತಿಪಟ್ಟಿಣದಬಹಿರ್ಭಾಗದುಪವನವೆಜೆಗಿನಡೆತಂದುದೂ ||೧೩||
 ಅನಗರದರಸುನೀಲಧ್ವಜಂಮೇಣವನ
 ಸೂನುಪ್ರವೀರನೆಂಬವನಾಗಲ್ಲಗು
 ದ್ಯಾನಕೇಳಿಗೆಬಂದನೊಲವಿಂದಮದನಮಂಜರಿಯೆಂಬಕಾಂತೆಯೊಡನೇ |
 ಅನೃಣನಲೋಚನಿಯುಕೆಳಗಿದಿಮುಖಿಡಯದಿಂ
 ದಾನಂದನದೊಲೆಸಂಚರಿಸುತಿಡುಬಾಣಕ
 ವೀನಕೇತನಮಹೀಪಾಲನರಮನೆಯನೊಕ್ಕಾನೆಗಳ್ಳತಂಡಂತೇ ||೧೪||

12. Having, with authority, assembled and delivered to Arjun the army of the Yádavas, appointed his son their leader, given over to Arjun the help of Vrishakétu and Anusálva, the Lotus-eyed went out with them, kindly dismissed them, and returned. The horse, of its own accord, proceeded southward, amidst crowding multitudes of elephants, cavalry, chariots, and infantry.

13. The force was innumerable ; and, accompanying the horse in armed array, covered the earth, like the torrent of the vast sea which has overflowed its bounds, or a forest moving along with its budded and thickset trees, and shrubs, and creepers. The horse went southward, and came to the royal gardens in the suburbs of the city of Máhishmati.

14. The king of the city was Níladhwaaja. The name of his son, Pravíra. Just then, he had gone to enjoy the delights of the garden, in company with Madanamánjari, his queen.

ಸೋಡಿತಿಲಕವನಪ್ಪಿಕುರವಕವಣ್ಣಿನಗೆಯೊ
 ಳೋಡಿಸಂಪಗೆಯಂಪ್ರಿಯಂಗುವಂಸೋಂಕಿಮುರಿ
 ದೀತಾಡಿಚೂತಮನೊದೆದಸೋಕೆಯಂಬಕುಳಮಂಮುಕ್ಕುಳ್ಳಿಸಿಮಧ್ಯದಿಂದಾ |
 ಪಾಡಿಪುನ್ನಾಗಮಂಕನೀಕಾರವನೆಕೊಂ
 ಚಾಡಿಮಂದಾರಮಂಜಾಣ್ಣುಡಿದುಪುಷ್ಪಿತಂ
 ಮಾಡಿಶೋರಿರರಾಬುಜಾಕ್ಷಿಯನಾ ನಾವಿಲಾಸದಿಂದಾಬನದೊಳೂ ||೨೪||
 ಮುಟ್ಟಿಪ್ಪ್ರಿಯಂಗುವುವಹತರಲೆಯರಕ್ಕೆಗೆ
 ನಿಟ್ಟಿಸ್ತಲಕಮಲರಪ್ಪನೀರೆಯರಕ್ಕಣ್ಣಿ
 ಮೆಟ್ಟಿ ದೊಡಸೋಕಮಂಕುರಮಪ್ಪಬಾಲೆಯರಮೆಲ್ಲದಿಗೆಮಿಗೆಬೆಳ್ಳಗೆ |
 ಪುಟ್ಟಲೈಸಂಪಗೆಮುಗುಳ್ಳೋರ್ವನುಡತಿಯರ
 ಬಟ್ಟಮೊಗಕಣ್ಣಿಯಹವಿತಾವರೆಗಳೆಂದವಂ
 ಬಿಟ್ಟುತುಂಬಿದಜವನೆಯರತನುಪರಿಮಳಕೆಕವಿದವಾಬನದಳ್ಳಿಗಳೂ ||೨೬||

The female attendants of the lotus-eyed, like the troop of king Cupid's royal elephants¹³, were ranging the garden in crowds.

15. The lotus-eyed ones in the garden, in varied pastime, looked at the tilaka, embraced the kuravaka, smiled upon the champaca, touched the priangu, plucked and scattered the mango, kicked the ashóca, spit upon the bakula, softly sung to the punnága, praised the karnikára, skilfully placed the mandára in their hair; thus causing them to flower¹⁴, and displayed them.

16. "Are the white lotuses to be compared with the maidens' hands whose touch makes the priangu to bloom? Or with the damsels' eyes whose glance makes the tilaka put forth its flowers? Or with the virgins' delicate feet whose gentle tread makes the ashóca shoot? Or with the youthful females' round faces, at the rising of whose pure smile the champaca bursts its bud?" Thus say the bees of the grove, abandon the lotuses¹⁵, and thickly crowd to the fragrance of the females' bodies, in the prime of youth.

13. To whose majestic manner of females, put forth their flowers. walking, the gait of females is likened.

15. The hands, eyes, feet, and face,

14. By the different actions mentioned, are all likened to the lotus. the trees, according to the wish of the

ಸಂಘನಕುಸ್ಮೈನಿಮಿರೆತೋಽಮೋದಲೋಽಶ್ವಸೇತು
 ತಿಂಘಮೋಲೇಗಲ್ಪೋದಶೈಬೇನ್ನಸೋಮುಡಿಯೋಲಿಯೆ
 ಕ್ಷಣಾ ಬೈಭಗಾಗಸವನಾವಸೇಮೋಗಮೆತ್ತಿ ತುದಿಗಾಲ್ಗೃಹದನಿಂದೂ |
 ಬಂಘೇವಳ್ಳಿಯದಪೂಗಲ್ಗಂಕೆಯುಬೆಂಡಾಗ
 ತಂಘೇಲಗೋಡ್ಡೆ ಮೈಬೆಮರನಾರಿಸಿಕೊಂಡು
 ಪೆಂಘುವಿಂಡಾಬನದಲಗೇಳಂತಮತನುವಿನಕಂಪಿನಿಂಪೊರೆದರೂ ||೧೭||
 ನಿಲುಕಿಪೂಗೋಯ್ವಲಿತಾಂಗಿಯರಬಟ್ಟೆಬ
 ಲ್ಲೋಲೇಗಲ್ಗಂಪೊರಲಾರದನಿಯಸೆಳೆನಕುಬದುತಿ
 ಛಿಲಮೆಂದುಹಿರಿನೀಲದೊಂದೆನೆವಸಂಘನರಳ್ಳಂಮನೋಜಂನಿಮಿರ್ನೀ |
 ನಿಲಿಸಿಬಿಗದನೊಮೂರುಕಟ್ಟನಜೆಗೆಜೆಗಿನ
 ಲ್ಲಲೇರಾಜಿಸಿತುವಳ್ಳಿತ್ರಯದಜೆತ್ವಿಕೆಯಿಂದ
 ಲಲನೆಯರಮಧ್ಯದೊಳ್ಳೋಗೆದಬಾನೆಕುಸುಮಾಪಚಯನಮಯದೊಳ್ಳೊಸತೆನೆಗಾ
 ತುಂಬಿಗಲ್ಗನೋಡಿಸದಚಂಪಕಂಸೋಕ್ತಾನೆ
 ಯೆಂಬೆದರಿಸದಸಿಂಗಮಿಡಿದಂಧಕಾರಮಂ
 ತಂಬಿಸದಚಂದ್ರಮಂಡಲಮಿರಲ್ಕಂಡಲ್ಲಿನಾವುಮಿರ್ಚೊಡೆನಮ್ಮನೂ |

17. Their slender waists stretched at full length, their arm-pits glistening, large breasts protruding, the long hair pendent down their backs waving, the light of their eyes filling the sky, with face uplifted, standing on tiptoe, the female flock plucked the unfading flowers. And, wearied, presented their bodies to the cooling breeze, allayed the perspiration, and, by the fragrance of their persons, preserved the flowers of the grove¹⁶.

18. "These slender, tottering waists are far too weak to bear the round and heavy breasts of the beauties who reach and pluck the flowers," has Cupid said? and made a small bright arrow of sapphire, fixed, and bound it with three bands at intervals? For so the line of hair springing from the damsels' bosoms shone charmingly, with the beauty of the three-fold corrugation, as they plucked the flowers¹⁷. Such beauty was altogether new.

19. The full breasts of the damsels as they gathered the flowers, were beautiful, as though two chakras¹⁸, finding a champaca that did not chase away the bees, a lion that did not

16. By imparting fragrance to them.

17. The hair on the breast is compared to the sapphire; and the three folds of the

skin, which are considered a mark of great beauty, to three ties.

18. Which are of a very round form.

శంఖరారియశరంకాడదిరుళ్ళునవరణ •

కేంబన్తిక్త యదోల్లగలదేబాలకియచురవ

నింబుగోంఠేణోవక్కియేనలేసేదవలగోయ్యన్నిరేయరసలేషోలేగల్గూ॥౯౯॥

షోల్లేవల్ల షోల్లేయంజేందుటియబందుగేయ

నేల్లెనగేయమల్లిగేయసేన్కణ్ణన్యేదిలేయ

నల్లెతొల్లెతొల్లెచమంజేల్లగురకేతకియనాననదకావరేయనూ |

లొల్లగువసునాసికదనంపగేయనవయవదూ

ల్లెవతిసికుసుమగంధియరేతకిన్నాపు

గల్లనరసికోయ్వుచందవరనకుకింతిసియేబడవాదాదేనలేనదుదూ ॥౧౦౦॥

కరవిరవగమంబుగిసిదరధటిరం

కిరదేపున్నాగమంత్రిరంజీసిదరచ

దురమావటిగరంజీజాతియంతరవనదాయ్దురవనిశరంతే |

affright the elephant, and a moon that did not destroy the darkness¹⁹, had assured themselves, “If we stay here, the darts of Cupid cannot distress us in our nightly separation²⁰,” remained together, and taken up their abode on the youthful virgins’ bosoms.

20. “Having in themselves the *mollè*²¹ beautiful teeth, *bandugè*²² ruby lips, jasmin smile, blue lotus long eyes, shirisha²³ delicate arms, kêtaki²⁴ sharp finger nails, white lotus face, champaca beautiful glistening nose,—why do the beauties still seek and pluck more flowers?” Thus anxiously concerned, their waists seemed to have pined away.

21. The females, in the garden, bowed the *karavîra*²⁵ like mighty heroes. Like skilful drivers, they mounted the *punnâga*²⁶, and were beautiful. Like kings, they distinguished the *jâtis*²⁷, and made their choice. Like warriors, they seized the *suragi*²⁸. Like rakes, they roamed at will. Like watchmen

19. The nose is likened to the champaca, curls to bees; the thin waist to the lion's loins, the gait to the gait of the elephant; the face to the moon, hair to darkness. Naturally, the champaca is the foe of bees, the lion of the elephant, and the moon of darkness.

20. In a place where innocence dwells. See p. 34, n. 88.

21. The many flowered jasmin.

22. A red flower.

23. The mimosa tree.

24. A thorny plant.

25. The oleander; also, men of valour.

26. A tree, which they climbed to reach the flowers; also, an elephant.

27. The great flowered jasmin; also, castes; which it is the duty of a king to preserve from intermixture.

28. A very fragrant species of jasmin; also, a sword.

ಸುರಗಿಯಂತುಕುಕಿದಭೇಜಿರಂತೆಬಗೆಗೆಳಿಸಿ
 ಪರಿದಸು=ವಿಟರಂತೆಪಾದರಿಯನರಸಿಪಿಡಿ
 ದುರವಣಿಸಿದನೇಗರಶೋಧನೆಯತಳವಾರಂತೆಬನದೊಳ್ಳೆಲ್ಲೋ ||೨೦||
 ಜಾತಿನೋವಂತಿಗೇಶಿರಿಪ್ರಮೋದಲಾದಪ್ರಾ
 ಜಾತಿಗಲ್ಲೊಳಂತಲಗೋ=ಯ್ವುತುಪನದೊಳ್ಳಿ
 ಜಾತಿಸಯಲೀಲೆಯಿಂದಿರುತಿರ್ದಳಾಮದನಮಂಜರಿಯುಕೆಳದಿಯರೊಳ್ಳೂ |
 ಭೂತಳದೊಳ್ಳಿದುಶುಭಾಕಾರದಿಂದಾಶ್ಚರ್ಯ
 ಭೂತಮನೆಮ್ಮದೊರಿತಾಗಲಮರೇಂದ್ರಸಂ
 ಭೂತನತುರಂಗಮಮದಂಕಂಠುಮುತ್ತಿರಮೇತ್ತಗಜಗಾಮಿನಿಯರೂ ||೨೧||
 ವನಿತೆಯರೊಳ್ಳಾಮದನಮಂಜರಿಹಯದವಣೆಯ
 ಕನಕಪಟ್ಟದಲೇಖನವನೋದಿಕೊಂಠುಯಮ
 ಶನುಜನಗ್ಗಲಿಕೆಯಂಕಂಠುನಸುನಗುತನಿಜಪತಿಗೆತಾನದನುಸುರಲೂ |
 ಕನಲ್ಪಿನಿಯಲ್ಲಂನೋಡುತವನೆದ್ದುಕಾಣಬಹು
 ದೆನುತಪಿಡಿದಶ್ವಮಂಕಟ್ಟಿಪಟ್ಟಣಕೆಮಾ
 ನಿನಿಯರಂಕಳ್ಳಹಿಪರಿವಾರಮಂಕರೆನಿನರನೊಳ್ಳಾಡಲನುವಾದನೂ ||೨೨||
 ಭೂಲೋಲಕೇಳಿಗ್ಗಮನೆಯಲ್ಲಿಯನಾಗಿಹಂ
 ನೀಲಧ್ವಜಂಗದೆಂತೆನಿಮುಂನವನಮಗ್ಗ
 ಮೂಲೋಕದೊಳ್ಳುಲಭರಾರಿಂದರನಿನೋಂತುಪಾವಕನನುರಮೆಚ್ಚಿ ನೇ |

who watch the city, they sought, laid hold of, and frightened the *pāṇḍarī*²⁹.

22. Thus gathering flowers of jasmin, chrysanthemum, shirisha, and other flowering plants, Madanamanjari was greatly enjoying herself amongst her female attendants; when Arjun's horse, a wonder of the world for its beautiful form, appeared. Seeing it, the females all surrounded it.

23. Amongst them, Madanamanjari read the inscription of the golden plate upon the horse's forehead; and, seeing the valour of the son of Dharma, she smiled, and told it to her lord. Enraged, he looked upon his wife, arose, "Let us see³⁰," he said, seized and made fast the horse, sent the females to the city, called his retinue, and prepared to fight with Arjun.

24. Hear, O beloved of earth! Agni was son in law to Nīladhwaja. It happened thus: Sometime before, his daughter sought to know who was best in the three worlds, engaged in

29. The trumpet flower; also, a strumpet.

30. Whether he be so valiant in deed.

ಬಾಲಕಿಯೆನಂದುಮೊದಲಾಗಿಷ್ಟೆಶ್ವಾನರಂ
 ಪಾಲಿಸಂಕತಿರೂಪದಿಂದಾವುರವೊಳ್ಳದರ
 ಮೂಲಬಲದಿಂಪ್ರವೀರಂಪಿಡಿದುಕಟ್ಟಿದಂಪಾರ್ಥನತುರಂಗಮವನೂ ||೨೦||
 ಕಟ್ಟಿದಂಕುದುರೆಯಂಕಂಡುಕಾಪಿನಭಟ
 ರ್ಧಟ್ಟಿಸಿದೊಡಾಪ್ರವೀರಂಕೆರಲ್ದಾಹವಂ
 ಗೊಟ್ಟಿನಾಪದೇಬರಲಿತಂನೊಡನೆಕಾಳ್ಗಕೆಪಡೆನಹಿತಪಾರ್ಥನೆಂದೂ |
 ಶೊಟ್ಟಿಂಕರಾಸನದೊಳ್ಳಂಬನವನೀಮಾತು
 ಮುಟ್ಟಿದುದುಫಲುಗುಣಂಗೆಳೆನಗೆಯಕೋಪದಿಂ
 ಧಟ್ಟಿನೋಡಿರದನಾಗನನದುದುಚತುರ್ಬಲಂನಬೇಸಂನಾಹದಿಂದಾ ||೨೧||
 ಚೂಲ್ಮಯಚತುರ್ಬಲದಧಾಳಿನಗರಿಗೆನಭಕೆ
 ಧೂಳಿದೆನೆವೆನೆಗಲ್ಲಿಘೋಷವವಾದ್ರವ
 ದೋಳಿನೆರಮುಸುಕಿತೊಂದೇಭಾರಿಪುರಜನಕೆವಿಗಿಡಿಕಾಲ್ಪಕಗೇ |
 ಬಾಳುವೆಮಹಾತೇಜಮತಿಶಯದಪದವಿಗ
 ಳ್ಯಾಳಹುದುಮಸುಳ್ಳಪುದುಚಲನಮಹುದೆಂದುಹೇ
 ರಾಳಭಯದಿಂಕಂಕೆಯಿಂದದ್ಭುತಂಗಳ್ತಂಧ್ರತಿಗತಿಮತಿಗಳ್ಳದವೂ ||೨೨||

devotion, and greatly pleased the god of fire ; who thenceforward lived with the damsel in the city, as her husband. By virtue of this³¹, Praviṛa seized and bound Arjun's horse.

25. Seeing the horse made fast, the guardian warriors threatened. Praviṛa's wrath was stirred. "I give you battle. If he be able, let Arjun come with his army to fight with me," he said, and fixed an arrow on his bow. His speech reached Arjun ; who, with an angry smile, looked on his hosts. His forces then, with all their armed array, marched forward.

26. The rush of the van of the armies hemmed in the city ; the dust concealed the sky ; the clang of the loud sounding instruments of music pervaded every quarter. By the terror that their prosperity would be ruined, fear that its refulgent lustre would fade, dread lest their amazing wealth should pass away, —the courage of the people, the motion of the sun, and the wisdom of the eight quarters' elephants, were utterly annihilated³².

31. i. e. of Arjun's presence.

32. See p. 12, n. 24.

ಮೇರೆದಪ್ಪಿದಮಹಾರ್ಣವದಂತೆಭುವನಸಂ
 ಹಾರಕಾಲದಮೇಘುಚಯದಂತೆಭರದಿಂಪು
 ವೀರನಂಮುಸುಕಿತಜ್ಞಾನನಮುಂಚೂಣಿಯಚತುರ್ಬಲಂದೆನೆದೆಯೊಳ್ಳೂ |
 ಶೇರೈಸದಿದೇವನನತಿಸತ್ವದಿಂದಗಂ
 ಸಾರಪ್ರಲಾಪಮಾಲಾಕುಲಮನಧ್ಯಾತ್ಮ
 ಸಾರದಿಂತಡೆವಯೋಗೀಶ್ವರನಜೆತ್ತ ದಂತೆಚ್ಚರಿಕೆಧಾತುಗಿಡದೇ || ೨೬ ||
 ಮೇಗಿಮುಸುಕಿದಚೂಣಿಯನಿತುಚಾತುರ್ಬಲವ
 ನಾಗಳೋವನೇಚಾರಿವರಿವರುಬಾಣವು
 ಯೋಗಂಗಳಂಪ್ರವೀರಂಕೊಲ್ವುದಂಕಂಡುಬಿಲ್ಲೊಂಕುಕೋಪದಿಂದಾ |
 ಬೇಗದಿಂಪುದ್ಯುಮ್ನಸಾತ್ಯಕಿವೃಷಧೃಜನು
 ವೇಗಾನುಸಾಲೃಪ್ರತವವಾರ್ಧಿದಿಪಜುಭಟಿ
 ರ್ತಾಗದರ್ಕಲ್ಪಮೇಘುಂಗಳಂತಡೆವಿಟ್ಟುಮಳೆಯೆಸಲ್ಪಣೆಗರವೃತಾ || ೨೭ ||
 ಲಿಪ್ರವೀರಂಬಾಳಿಕಲನಿಬರೊಡನೈದೆನಾ
 ನಾಪ್ರಕಾರದನಮರದೊಳ್ಳಾದಲಿತ್ತನೇ
 ನಾಪ್ರತಿನಿಹಿತನಿಲಧೃಜಂನಗರಮಂಪೊರಮಟ್ಟಿನೇವೇಳ್ವೆನೂ |

27. Like a sea that has overflowed its bounds ; like a mass of clouds at the time of the world's destruction ; the van of Arjun's army eagerly hemmed in Pravía on every side. By vigorous might he remained unmoved as the mind of a holy saint who, by the power of divine knowledge, restrains the anguish arising from the continuous sorrows of mortal existence,—with unfailing presence of mind and firmness.

28. Sharply watching on every side, Pravía alone, slew, by his shafts, all the foremost of the hosts that surrounded him. Seeing which, Pradyumna, Sátyaki, Vrishakétu, Suvéga, Anusálva, Kritawarma, and other mighty warriors seized their bows, and, with rage, came swiftly to the fight, showering their arrows like the rain of deluge-clouds escaped from their long restraint³³.

29. Pravía, in various modes, boldly contended with them all in battle. Here Níladhwaaja issued from the city with the multitude of his forces. How shall I describe it ? The rays of the sun, the motion of the wind, the flowing rivers, the sky, the

33. The winds are kept in restraint except at the deluge.

ಈ ಪ್ರಭಾಕರಕಿರಣವಿವಾಹಾಯೋಸಂಚರಣ
 ವಿವಾಹವಾಹಿನಿಪನದಿಗಳ್ಲೇಗಗನಮಿಥರೆಮ
 ಹಾಪ್ರಳಯಕಡಗುವಂತಡಗಭುವನತ್ರಯಂಬರಿಧೂಮಯಮಾಗಲೂ ||೨೯||
 ಮೊಗಸಿದರ್ಪರಬಲವನಾಗಲ್ಪ್ರೀತನಂ
 ತೆಗಸಿದರ್ಪನೆಲೆಗಿರಿಪುಸ್ತೈನ್ಯದಳವಿಯಂ
 ತಗಸಿದರ್ಪಮತಮಗೆಕ್ಯಕೊಂಡುವಾರಣವರೂಢವರವಾಜಿಗಳನೂ |
 ಪೊಗಸಿದವೈರಿಮೋಹರದೊಳ್ಗೆಸಾಹಸಂ
 ಮಿಗಸಿದಪೋಯಿದಾಡಿತನಿವೀರರನದಿಂದ
 ನೊಗಸಿದರ್ಪರಧೀರನೀಲಧ್ವಜನಮನೆಯಚತುರಚತುರಂಗದವರೂ ||೩೦||
 ಮಗ್ಗದಮುನಗದಂಬುಧಿಯೆತೆರೆಯಂತೆನಲೆ
 ಮುಗ್ಗದಮುಗಲಮೊಗ್ಗರದಂತೆಭೋಂಕರನು
 ತೊಗ್ಗದರ್ಪವಿದಜೀಂನೋಣದಂತೆಪೊಯಿದಾಡಿರಿಪುಸ್ತೈನ್ಯಕಾನನವನೂ |
 ನೆಗ್ಗದರ್ಪಲೆಗೆಡಿಸಿಬಿರುಗಾಳಿಯಂತೈದೆ
 ನುಗ್ಗದಮುಚ್ಚುನೂರಾಗೆಬರಸಿಡಿಲಂತೆ
 ಹಿಗ್ಗದವೇಚ್ಚಿವೀರಾವೀಶದಿಂದಪಟುಭಟರಾಗಳಾಹವದೊಳ್ಳೂ ||೩೧||
 ಪೊಯಿದಾಡಿಮಡಿವಕಲಿಗಳ್ಳಶರೀರಂಗಳಂ
 ಪೊಯಿದೆಳ್ಳದುಪರಿತಿಂಬಮರುಳ್ಳಂಮೇಣವರ
 ನೊಯಿದಲ್ಲದಿವ್ಯತನುಗಳೊಳ್ಳುಪ್ಪುಚುಂಬಿಸುವನುರನತಿಯರಂಕಾಣತಾ |

earth, were swallowed up, as at the destruction of all things. The three worlds became mere dust.

30. The brave household troops of the valiant Nīlādhwaja broke through the hostile forces, drew Pravīra back, brought down the power of the enemy's army, each of himself pierced the foe's array with cavalry, chariots, and powerful elephants. Slaying, they increased in daring, and exulted in mighty valour.

31. The powerful warriors, (on both sides,) in battle, clashed like two mingling waves; rushed together like masses of clouds; fell upon each other with a confused noise of shouting, like swarming bees; smiting, they battered to the ground and overthrew the forest of their foes, like a storm of wind; they crushed each other to atoms like the fiercest lightning; and were transported with heroic frenzy.

32. The valiant warriors seeing the demons drag off and devour the corpses of the heroes who perished fighting, and the

ಮೈದೇಗದಪರೇವೀರರೇಂದೋವೇರೋರವೈರಂ
 ಬೈದುಮೂದಲಿಸಿರಣರಂಗದೊಳ್ಪಟುಭಟಿ
 ರೈದೋರುತಿರ್ದೇ ರೋಡವೆರಸಿಕೇಳಾಕೇಶಿಯುಧದಿಂದಲಳವಳಿಯದೇ ||31||
 ಕೃತವರ್ಮನುರವಣಿಯನನುಸಾಲವನುಬುಟಿಯ
 ನತಿಬಲಸುವೇಗನಪರಾಕ್ರಮವನಾದಿತ್ಯ
 ಸುತಸುತನಕೌರವಮಂಸಾತ್ಯಕಿಯವೀರವಮಂವರಯೌವನಾಶ್ವನೃಪನಾ |
 ಅತುಲವಿಕ್ರಮವನನಿರುದ್ಧನಾಟೋಪಮಂ
 ಪ್ರತಿಭಟಿಭಯಂಕರಪ್ರದ್ಯುಮ್ನನಧಟಿನುಂ
 ಗತಿಗಿಡಿಸಿತಾಗನೀಲಧ್ವಜನಪರಿವಾರಮೇವೇಶೈವನಾಹವದೊಳ್ಳೂ ||32||
 ಅಜ್ಞಾನಂಕಂಠನಹಿತಪ್ರಬಲಬಲಮನುರೆ
 ನಿಜಾರಗಾರದೇನೆಕಶೋರಮಾಗಲ್ತಂನ
 ಪಜೆಯಿಸಲರಿಯೆರಿದೇನೆಂದುಕಡುಗೋಪದಿಂಜಾಪಮಂಪಿಡಿದುಮಿಡಿದೂ |
 ಗಜನೆಯೊಳ್ಳೈದೆಕಡೆಗಾಲದೊಳ್ಳೈಗರವ
 ಪಜನ್ಯದಂತಾದೇನುತನಡೆಯಲಿಡಿರಾಂಪ
 ವಜಗದೊಳ್ಳಾಂಟಿಮುರಿದುಪುರಕನೀಲಧ್ವಜನನೇನೆಕೆಟ್ಟುಕೆದರೇ ||33||

heavenly courtezans embracing, and kissing them in glorious bodies where they had been carried, taunted and reproached each other, saying, "Do heroes flinch?" And, mingling together in combats hand to hand³⁴, with strength unfailling, they put forth all their might.

33. Then—what shall I say?—The followers of Níladhwaaja destroyed in battle the vehemence of Kritawarma, the ardour of Anusálva, the valour of the powerful Suvéga, the prowess of the son of Karna, the bravery of Sátyaki, the matchless heroism of the monarch Youvanáshwa, the haughty violence of Aniruddha, and the might of the terror of his foes, Pradyumna.

34. Arjun saw it. The enemy's powerful forces became too dreadful for even the gods to endure. "How is it that my people cannot conquer?" he said, and, in fierce rage, seized, and twanged his bow, and came forward with a shout. Are there in the world any who could oppose him as he advanced roaring like a pouring thunder cloud at the end of all things, and shooting his darts? Routed and scattered, the hosts of Níladhwaaja fled broken to the city.

34. lit. seizing each other by the tuft of hair that is left growing on the crown of the head.

ಮುರಿದುಬಹನೇನೆಯಂಕಂಡಾಪ್ರವೀರನುರೆ
 ಜರದುಕೊಡದಂತಮಂಕೊಂಡುಕೌಂತೇಯನಂ
 ತರುಬಲತಪಾಹ್ನು ವೃಷಕೇತುಬರಲಾತನೊಳ್ಳಸ್ರಿಯಾಗಾಕಾದತಿರಲೂ |
 ಪೆರಗಿಕ್ಕಿಕನಿಯಂಮುಂದೆನಿಂದನುಸಾಲವ್ವ
 ನುರುಬಿದೊತವನೋಮೆನೀಲಧ್ವಜಂತಾನೆ
 ತುರುಗಿದಗ್ಗದಸಕಲಬಲಸಹಿತನೂಕಿದಂಫಲುಗುಣನಪಡೆಯಮೇಲೇ ||೩೩||
 ವಾನರವರಧ್ವಜಂಮುಳ್ಳದುನೀಲಧ್ವಜನ
 ನೇನೆಯಂತಡೆಗಡಿವೃತಾತನಂಮುಸುಕಿದನ
 ನೂನತರಜಾಲದಿಂಬಳ್ಳಿಕವಂಕಂಗೆಟ್ಟುಪಾವಕಂಪೊರೆಯೊಳ್ಳರಲೂ |
 ನೀನೈಯನಾಗದುಮೆನಗನಿತಪಾಯಮೇ
 ಕೀನರನದೆನೆಯಭಯಮಂಜಿಡಿಸಿಕ್ಕೇನೆಕೃ
 ಶೂನುಕೇಳ್ವಾಗನುದತೊಡಗದಂತಾನೆಪೊಕ್ಕಜ್ಜನನಸೈವಿಕವನೂ ||೩೪||
 ಭತ್ತಜಾಮರಹರಿಹಕ್ಕರಿಹೆಲ್ಲಣವಿ
 ಚಿತ್ರದಪತಾಕೆನೀಗುರಿನಿಂಧನೀಸಕತ
 ನುತ್ರರಂಜಿಕೆಪಾಶವಸ್ತ್ರಪಾಹನಪಾದ್ಯಕೈದುಬತ್ತಳಿಕೆಭಂಡೀ |
 ಪತ್ರಬಂಧುರಬಾಣಕೋದಂಡರಥರಥಾಂ
 ಗತ್ರವೇಣುಕಯುಗಾಕ್ಷಂಗಘರಿಗೊಳ್ಳೆಪಾಂಡು
 ಪುತ್ರನೇನೆಯೊಳ್ಳೆಲ್ಲರಂಜಿದರಹೆಟ್ಟುಕೆದರಿದರ್ಕಿಯನೊದರೀ ||೩೫||

35. Seeing the army returning routed, Pravíra cursed, seized his bow, and met the son of Kunti. Vrishakétu interposed, and, fought, his equal. Anusálva put back the son of Karna, stood to the front, and vanquished him. When he (Pravíra) was wounded, Níladhawaja himself, with all his distinguished forces in close array, fell upon Arjun's hosts.

36. Arjun, enraged, overthrew the army of Níladhawaja, and covered him with a countless multitude of darts. Perplexed, he said to Agni who was standing near, "How is it that all this calamity has befallen me, whilst I have you for a son-in-law? Deliver me from the terror of Arjun." Agni heard, entered Arjun's army, and commenced to burn.

37. Parasols, fly-brushes, bucklers, shields, saddles, variegated banners, umbrellas, standards, coats of mail, armour, accoutrements, cords, clothes, vehicles, musical instruments, darts, quivers, carriages, beautiful winged arrows. bows, bows, bows,

ಹೊಗೆಹೊಗೆದುಹೊಗೆಸುತ್ತಿ ಹೊಗಲು ಬೆನೆದೆನೆಗಳಂ
 ಮೊಗಮೊಗದುಮೊಗನಿವಲಮೊಗದೊಳವ್ವಳಿಸಿವುಟ
 ನೆಗನೆಗದುನೆಗಲ್ಲ ನೋನೆಗಲಾಗಸುರಿವಕಿರುಗಡಿಗಳತುಪಾರದಿಂದಾ |
 ಧಗಧಗಧಗನೆಹೊಗುವಜ್ವಾಲೆಮಾಲೆಗಳ
 ಭುಗುಭುಗಿಲ್ಲುಗಲೆಂದುಡಾವರಿಸಿನೀವರಿಸಿ
 ತಗತಗದುತಗಲ್ಲೆಲ್ಲ ರಂಧಿಸಿತೊಡಗಿದುದುಡಲ್ಯರಿನರನಬಲದೊಳೂ ||೩೨||
 ಕಟ್ಟುಗ್ರಕೋಪದಿಂದುಮುಳಿದಂದುರಾಘವಂ
 ಶೋಷಬಾಣದಮೊನೆಯಧಲ್ಯರಿಯರುಳ್ಳಕೆಕಂ
 ಗೆಟ್ಟುಸಿಡಿಮಿಡಿಸೊಂಬನಾಗರದಜೀವಾಳಿಯಂತೆಪಾಂಡವನನೇನೇ |
 ಲಟ್ಟಿಸುಡುವನಲಧೂಮಜ್ವಾಲೆಗೊಡನೆಗೋ (ಜ್ವಾಲೆಗಿರದೆ)
 ಲಿಟ್ಟುಹೊದಕುಲಗೊಂಡುಹೊರಳುತ್ತಿರಬೊಬ್ಬಗಂ
 ಬಟ್ಟುಪಾಠಂಚೆಂತಿಸಿದನೆತ್ತಣದ್ಭುತಮಿದೆಂದುಪಾವಕನುರುಚಿಗೇ ||೩೩||
 ಭಗ್ನರಾದಕೇಲಕೇವಚಾದಿಸಲ್ಲೆಬ್ಬದು
 ನಗ್ನರಾದಕೇಲವೇಚ್ಚಿದುರಿಗ್ಚ್ಚಿಸೊ
 ಲ್ಲಗ್ನರಾದಕೇಲತೇನನೇನಿಯೊಳ್ಳಕಟಧರ್ಮಜನಹಯಮೇಧಕೇ |

wheels, whips, yokes, axles, were set on fire. In Arjun's army all were terrified; and, shaking off the fire, fled routed and dispersed.

38. The rising, curling smoke went all around, and filled every quarter of the sky. The fire flew upward, and descended in a falling shower of sparks. The wreaths of crackling flame pursued and seized upon them. Thus the fiery blaze in Arjun's army began to consume them all.

39. At the pursuing and burning smoke and flame of Agni, the army of Pandu's son cried out in anguish, and fled to every quarter,—like the living beings of the sea when distressed and confounded by the heat of the blazing, pointed arrows of Rāma enraged, and full of wrath³⁵. At Agni's violence Arjun was vexed and grieved, saying, “What prodigy is this?”

40. Some of his army were discomfited; some, their armour burnt, were naked; some were enveloped in the huge flaming fires. “Alas! Is the son of Dharma's sacrifice impeded? My

35. When the sea, inattentive to Rāma's prayer, did not give him a passage for the invasion of Ceylon, he fired hot arrows into it.

ವಿಘ್ನುಮಾದುದೇವತೆವನುತಜ್ಞಂತಿಸಿದನಿದ
 ಕೌಯಂಭಜಿಸಿನೋಡುವೆನೆಂದುನಿಜಕರವಿ
 ಲಗ್ನಚಾಪವನಿಲ್ಲಹಿತುಚಿಯಾಗಪಾವಕನನಜುನಂಪ್ರಾಥಮಿಸಿದನೂ ||೪೦||
 ಬಲಕನಲಸೂಕ್ತಂಗಲ್ಲಂದನುತಿಗೈದುಭೂ
 ತಳಕೊಂದಿಸಾಪ್ಪಾಂಗದಿಂದೆರಗಿನಿಂದನೀಂ
 ಮುಖ್ಯಯಲೇಕೇಮಖನಿನಗೈಸೆಮೇಣ್ಣಿನದೆನೆಯಿಂದವಿಲ್ಲಸುರಗೇ |
 ತಲೈವುದುಹವಿಭಾಂಗಮಿಚರಾಚರದಪೂರ
 ಗೊಲ್ಲಗಲ್ಲಮುಂದಿನೆನಿನಿಂದಮೂಲೋಕ
 ದಳವುಳ್ಳವುಸಾಕದಂತಿರಲೆನಗೆಮಾಗಮಂಕೊಟ್ಟಿಲ್ಲಹಬ್ಬೇಕೆಂದನೂ ||೪೧||
 ದೇವನೀನಂದುಗಾಂಡೀವಮಂನಗತ್ತೆ
 ಭಾವಿಸಲ್ಪಾಂಚಾಲೆನಿನೊಲ್ಲದುಭವಿಸಿದ
 ಳ್ಳಾವನೈರನಿನಗೆಪೇಳ್ವೆಂದುನುತಿಸಿಕುಂತೀನುತಂಜೇಡಿಕ್ಕೊಲ್ಲೂ |
 ಪಾವಕಂಮೇಕ್ಷಿಸುಡಿದಂಪಾಥಕೇಳಾದೊ
 ಡಾವುಮುಖ್ಯಯೆವುನಿನಗೆಹರಿಸವಿಾಪದೊಲ್ಲದು
 ವಿಾಪಾಜಿಮೇಧಮೇಕಮೃತಮಿರಲಳೈಗೆಲ್ಲಸಿದಂತಾದುದೆನಲೆಂದನೂ ||೪೨||

God! My God!" he cried, and grieved. "For this I will worship the god of fire, and see," he said, laid down the bow he held in his hand, purified himself, and supplicated Agni.

41. Then, with words prescribed for the worship of Agni, he praised him, prostrated himself on the ground, stood up, and prayed, "Why art thou angry? Is not this sacrifice for thee? Besides, all the gods by thee receive their portions. Thou pervadest all animate and inanimate things. The three worlds exist and perish by thee. Enough! Grant me a way, (for the performance of the sacrifice,) and spare me!"

42. "My God! 'Twas thou who formerly gavest me my bow Gándíva. If thou considerest, Páñchálé sprung from thee³⁶. Say! Are we strangers to thee?" Thus Arjun praised and besought. The god of fire was pleased, and said, "Hear, O Arjun! I am not angry. But, having Krishna's presence, why do you want the horse-sacrifice? It is like longing for butter-milk when one has ambrosia."

36. Droupadi was born from Agni during a sacrifice, in answer to the prayer of Drupada.

ಅಹುದುನೀವೆಂಬುದಂವಿಾರಬವ್ವದೇಹರಿಯೆ
 ಸಹವಾಸಮೇಸಾಲ್ಕಜಗದೊಳ್ ಸದ್ಧರ್ಮಮಂ
 ವಹಿಸುವವರಾರುಮಾಧವನಾಜ್ಞೆಯಾದುವುದುಮೇಣಂತುಮಲ್ಲದೆಮಗೆ |
 ವಿಹಗೀಂದ್ರವಾಹನಂಮಾಡವೀಳ್ಕೊಂದನು
 ಗ್ರಹಿಸಿದಂಮುಖಮನಿದಕೆಂತೆಂದುನರನಿನ
 ಲ್ಲಹಿವುದಂಮಾಣ್ಡಿನೆಂದಭಯಮಿತ್ತಗಿನ್ನೀಲಭವಜಂಗಂತೆಂದನೂ ||೪೩||
 ಸಂಗರಂಭೇಡನರನೊಡನೆಸಾಕಾತನತು
 ರಂಗಮವಬಿಡುನಡೆನಗರಕೆಂದುವೈಶ್ವಾನರ
 ರಂಗುಣದೊಳ್ ರಸನಂತಿರುಗಿಸಿದನತ್ತಲಜ್ಞಾನನುರಿಯೆಡಾವರವನೂ |
 ಭಂಗಿಸಿದನೆಚ್ಚುನಾರಾಯಣಾಸ್ತ್ರದೊಳ್ಳನೆ
 ಗಂಗಗನಮಣಿಪ್ಪಿ ಮಾಂಗನೆಯಬೈತಲೆಯು
 ರಂಗುಮಾಣಿಕದಂತೆಕಣ್ಣೆ ಕಾಣಿಸುತಿದುಡದಸ್ತಗಿರಿಮಸ್ತಕದೊಳ್ಳೂ ||೪೪||
 ರಂಜಿಸುವಪ್ಪಿ ಮಾಚಲಕಿರಾತಂತೊಟ್ಟ
 ಗುಂಜಾಭರಣಮೊಮ್ಮೇಣ್ಣಗನಾಂಬುಧಿಯತಡಿಯು
 ಮಂಜುವಿದ್ವಮಲತೆಯೊಬಗೆಗಪರದಿಗ್ವಧುವಿನಂಗಕುಂಕುಮಲೇಪವೋ |

43. "True! Can I transgress your word³⁷? The society of Krishna is enough. Who, in the world, is the performer of virtuous deeds? At the command of Krishna they are done. But besides all this, Krishna has graciously commanded us to perform the sacrifice. What do you say to this?" Arjun replied; and Agni said, "I cease to burn," gave him assurance, and thus addressed Niladhwaja:—

44. "Cease to fight with Arjun. Enough! Let free his horse. Go to the city." Thus Agni politely induced the king to return. Here Arjun shot a water-arrow³⁸, and put an end to the calamitous fire. In the meantime the jewel of the sky³⁹ was seen on the top of the western mountain, like the beautiful ruby that adorns the hair of the lady of the west.

45. Is this the bright red ornament put on by the hunter western mountain⁴⁰? Is it the beautiful coral on the shore of the firmament sea? Is it the vermillion ointment on the body

37. I cannot deny the truth of what you say.

38. See p. 65, verse 37, and n. 26.

39. The sun.

40. A class of persons, who live by hunting, and reside in forests, adorn their hair with a small bright red seed. The mountain is compared to one of them.

ಅಂಜನೇಭದಸಿಂಧೂರವೊಲಿವಸಕೇಶದ
 ಕೆಂಜೆಡೆಯೊವಿಪ್ಪ ಪದಪಂಕರುಹದರುಣತೆಯೊ
 ಸಂಜೆವಿಂಣುಟ್ಟ ರಕ್ತಾಂಬರವೊಪೀಳೆನಲ್ಕಾಬೈಗುಕೆಂವಿನಿದುದೂ ||೪೪||
 ಬಿಚ್ಚದೊವಕ್ಕಿಗಲ್ಲದ್ರದಯೆಮಂಜೇಯಿಸುವ
 ಪೊಚ್ಚ ಪೊಸಕೆಂಠಂಗಳೆನೆಲೋಕಮಂನುಂಗ
 ಶಿಚ್ಚೈಸಿಬವ್ವಕತ್ತಲೆಯೆಂಬಕಾಳರಕ್ಕುಸಿಕೋವದಿಂದುಗುಳ್ಳಾ |
 ಕಿಚ್ಚೆ ನಕೆದಗ್ಗಡಿಗಳೆನೆತಂಸಬಾಳುವಿಗೆ
 ನಚ್ಚೆ ನವಳಾರಾಶ್ರಿವಧುವೆಂದುಹಿಮಕರಂ
 ಮೆಚ್ಚೆ ಮುಂಗಲುವಿದಳೆಮಾಣಿಕದಮಣಿಗಳೆನೆಸಂಜೆಧಾರಗಳೆನೆದವೂ ||೪೫||
 ಪೊಡಿದವು ಪಕ್ಷಿಗಳ್ಳೂ ಡಿಂಗೆವೆನೆಗಳಂ
 ನೊಡಿದವು ಫುಲಕಂಗಳ್ಳೆಗಳಂನೆರೆಗೈದು (ಸೆರೆಯಿಟ್ಟು)
 ದೂಡಿದವು ಬಾಗಲಂಕಮಲಂಗಳ್ಳರಲ್ವ ವಿದೀವರಂಗಳ್ಳಭದೊಳ್ಳೂ |
 ಮೂಡಿದವು ತಾರೆಗಳ್ಳ ಕ್ರವಾಕಂಗಳ್ಳಂ
 ಕಾಡಿದವು ವಿರಹತಾಪಂಗಳ್ಳೆ ಯೆಲ್ಲ ಮಂ
 ತೀಡಿದವು ಕತ್ತಲೆಗಳ್ಳಲ್ಲಿ ಗಲ್ಲಿಗೆ ಮನೆಮನೆಯೊಸಕಣ್ಣೆ ನೆದುದೂ ||೪೬||

of the occidental queen? Is it the red mark on the forehead of the western elephant? Is it the red matted hair of Shiva? Is it the bloom of Vishnu's lotus-feet? Is it the crimson dress of the damsel Evening? So radiantly the evening shone.

46. The rays of evening beamed like the bright live embers that burn the hearts of the parted chakras; like the flying sparks of fire spit, in wrath, by the black demon Darkness as he came to gulp down the world; and like the new bright gems sent beforehand by the well pleased moon to her best beloved friend, the night⁴¹.

47. The birds repaired to their nests; the owls peeped out; the lotuses closed their doors, and imprisoned the bees; the blue lotuses opened their buds; the stars appeared in the sky; the fires of absent love distressed the chakras; darkness seized the globe; and the lamps of the houses shone at intervals.

41. As friends send tokens of affection to each other.

రవిభృత మోద్రియం మరేగోశేతమస్మోమ
 మవనియం ముసుకితీరదోళసితధ్వజం
 బవరదోల్పూరిదుభంగతనాగితిరుగదంతం నపట్టణాకిత్తలూ ।
 పవనసఖనంబీడికొండునారాయణా
 స్త్రవసేఞ్చుచిఞ్చి దురియంకేడిసినిజస్మేని (నిలిసి)
 కవనల్లిబిడిసిదందేరివపురలక్ష్మీపతియమ్మేదునంముదదోళూ ॥౪౫॥
 అష్టమసంధి సంపూర్ణాం అంతసంధి ౫కృం పద్మం ౪౦-౫కృం మంగళం ॥

ఒంభక్తనీ సుంధి.

సూతనీ. జ్వాలేనిజకాంతనంభలదొందబిట్టుతం
 నాలయదోళిరదేపూరమట్టుబందజూనన
 మేలేతంత్రవసేగుశాపమంకొడిసిదశ్వేవనదియంకేరల్లూ ।

పద్యం

ఇందుకులతిలకజనమేజయనరేంద్రకే
 ల్లందునిలధ్వజంతిరుగతంనరమనేగి
 బందువృత్వానరననుజ్ఞేయింపాథేనతురంగమంబిడునేనందూ ।

48. Thus darkness covered the earth, as the sun disappeared behind the western mountain⁴². Níladhwaaja, routed in battle, returned to his city, dishonoured. Having besought the god of fire, discharged a water-arrow, and put out the rising flames, the brother-in-law of Vishnu of Dévapura⁴³ there gladly encamped his hosts.

CHAPTER IX.

Contents. Jwálè obstinately forsakes her husband ; leaves home, and sets out ; plots against Arjun ; and incites Gangè¹ to curse him.

Verse 1. Hear, Janaméjaya, lord of men, ornament of the lunar race ! Níladhwaaja returned to his palace ; at Agni's com-

42. Some copies read, in the western sea. na's sister.

43. Subhadre, Arjun's wife, was Krish- 1. The river Ganges as a goddess.

ನಿಂದುಮಂತ್ರಿಗಳಕರನಲ್ಕದಂಕೇಳ್ವನಡೆ
 ತಂದುನುಡಿವಳ್ವನಲೆಯೆಂಬರಸಿಪತಿಗೆನೀ
 ನಿಂದುಸಿತವಾಹನಂಗೀಯ್ಯದಿಹುಡುರೆಯೆಂಬೆದರದಿರೆನುತತಡದಳ್ಳೂ ||೧||
 ಅನೆಗಂಕೇಳ್ವ ಜನಮೇಜಯನರೇತ್ವರಂ
 ತನಮನದೊಳ್ಳದೆಗಂಬಟ್ಟುಬೆನಗೊಂ
 ನಿನ್ನೊಂಮೆತಿಳ್ಳವೆಲೆಮುನೀಂದ್ರಪಾವಕನೇತಕಾಪಟ್ಟಿದೊಳ್ಳದನೂ |
 ಮಂನಣಿಯಮನೆಯಳ್ಳಯೆನೆಂತಾದನಾನ್ವಪನ
 ಕಂನಿಕೆಯದೇನಮಾಡಿದಳದರವೃತ್ತಾಂತ
 ಮಂನಿರೂಪಿಸವೇಳ್ವದೆನೆಮತ್ತೆಜೈಮಿನಿಧರಾಧಿಪಂಗಂತೆಂದನೂ ||-೨||
 ಆಲಿಸಿನಾದೊಡೆಲೆಭೂಪನೀಲಧ್ವಜಂ
 ಜ್ವಾಲೆಯೆಂಬರಸಿಯೊಳ್ಳದೆದನತಿರೂಪಗುಣ
 ಶೀಲಂಗಳಿಂದೆನವತನುಜೆಯಂನಾಪ್ತವಾಭಿಧಾನದೊಳ್ಳೆಬ್ಬಳವುತಿರಲೂ |
 ಆಲೋಲಲೋಚನೆಗೆಜಪ್ಪನಂಬರೆಪಿತಂ
 ಮೂಲೋಕದೊಳ್ಳಗುಳ್ಳ ಪುರುಷಕೇಳಂಪತದ
 ಮೇಲೆರೂಪಿಸಿತೋರಿದನಿತರೊಳ್ಳದಾನೀನಗೆವಲ್ಲಭವೇಳ್ವದೆಂದೂ ||೩||

mand resolved to give up Arjun's horse, and called his counselors. Jwálè, his queen, hearing of it, came, and said to her lord, "Do not now give up the horse to Arjun; fear not." Thus saying, she prevented him.

2. Janaméjaya, chief of men, heard thus far; and, not having clearly understood all, entreated, "O lord of Munis, explain to me once more why Agni resided in that city. How came he to be the honoured son-in-law of Níladhwaaja? What did the king's daughter do? Tell me the whole circumstances." And Jaimini Muni thus answered the lord of earth :—

3. Attend, then, further, O king! Níladhwaaja had, by Jwálè his queen, a daughter endowed with great beauty, amiability, and virtue; who grew up with the name of Swáha. When this beautiful eyed one arrived at puberty, her father had portraits made of all the males in the three worlds; which he shewed to her, saying, "Tell me, whom of all these do you choose for a husband?"

ವಿಪುಲಗಂಧರ್ವಯಕ್ಷೋರಗಸುರಾಸುರರಂ
 ನಪಹಾಸಮಂಮಾಡಿಸಕಲಭೂಮಂಡಲದ
 ನೃಪವರ್ತಮಂಪಳಿದುಹರಿದರವಿರಿಂಚಿಕೃದಿಗಳನ್ನೀ ಕೆಗೈದೂ |
 ಶಪನೀಂದುಮನ್ವಥವಸಂತರ್ಕಳಂಜರದ
 ಸುಪಮದಿಕ್ಪಾಲಕರನಡುವೆಕ್ಕುಳ್ಳ ದುರ್ಗಾ
 ಜಿವವೀತಿಹೋತ್ರನಂಕಂಡಿವಳ್ಳೊಂಟಿದಳೈನಗಿವಂಕಾಂತನಿಂದೂ ||೪||
 ಅನೀಲಕೇತುನೃಪನವಳನುಡಿಗೆಲ್ಲೊಣಗೆ
 ನೀನಳುಟಿತದವರವನೂಹಿಸಿದಿವೇಳ್ಳೊ
 ಡಾನೇನಪ್ಪುದೆಂದುಚಿಂತಿಸುತಿರ್ಪತಾತನಂಜರದುಬೀಳ್ಳೊಡುಬಲ್ಲಕಾ |
 ಮಾನಿನಿಪುರೋದ್ಯಾನದೊಳ್ಪ್ರಸಾಹಿಸನಮೇ
 ಡಾನದಿಗೆಬಂದುಮಿಂದಲ್ಲಿ ಸುವ್ರತೆಯಾಗಿ
 ನಾನಾವಿಧಾನದಿಂದರ್ಚಿಸಿದಳುಗ್ಗಮಂಭಕ್ತಿಯಿಂದನುದಿನದೊಳ್ಳೂ ||೫||
 ಪಾವಕಂಮೆಚ್ಚಿದನವಳನೊಂಪಿಗೆಮ
 ಹೀವಿಮುಥವೇಡಮಂತಾಳ್ವನ್ನೀಲಧ್ವಜನ
 ಚಾವಡಿಗೆಬರಲಾತನಿದಿರೆದ್ದು ಸತ್ಕರಿಸಿಕೈಮುಗಿದುವಿನಯದಿಂದಾ |

4. The mighty Gandharvas², Yakshas³, Uragas⁴, gods, and demons, she ridiculed ; reviled all the princes of the world ; made light of Vishnu, Shiva, Bramha, Indra, and the rest ; condemned the Sun, Moon, Cupid, and Spring ; and, seeing the beautiful Agni seated in the midst of the matchless regents of the eight quarters⁵, she pointed him out, saying, " This is the husband I wish."

5. Niladhwaaja, hearing her words, said, " My daughter, you have desired an impracticable gift. What can I do by speaking?" Upbraiding her father who thus grieved, she bade him farewell, came to the river Narmada⁶, that flowed through the city-gardens, bathed, made a solemn vow, and, in various modes, daily worshipped Agni with earnest devotion.

6. The god of fire, pleased with her piety, assumed the disguise of a bramin, and came to Niladhwaaja's council hall ; who rose in his presence, honoured, reverently saluted him, and

2. The celestial musicians.

3. Inferior demigods, who compose the army of Kubéra.

4. The serpent deities.

5. Agni is the regent of the south-east.

6. Nerbudda.

ನೀವುಬಿಜಯಂಗೆಯ್ದಕಾರ್ಯಮಂಪೆಸಸಿಯೆನ
 ಲಾವುಕನ್ಯಾಧಿಗಣ್ಯೋತುನಿನಸುತೆಯನಿದ
 ಕಾವಣಿಕೆಪೇಡಭೂಭುಜರೀಯ್ಯಬಹುದುವಿಪ್ರಗೇಂದೊಡಂತೆಂದನೂ ||೬||
 ಕನ್ಯಾಧಿಗಯಾಗಿನೀವುಬಂದುಬೇಡುಪದಿಲೈಯೊ
 ಳನ್ಯಾಯವಲ್ಲವಿಪ್ರಗೇಕೊಡಬಹುದುರಾ
 ಜನ್ಯರದಕೇನೊಂದುಫಲದಿಂದತನ್ನಕುವರಿಗೆಮರುತಸಬಲ್ಲದೇ |
 ಅನ್ಯರಂಪತಿಯಾಗವರಸಬೇಕೆಂಬಜೈ
 ತನ್ಯಮಿಲ್ಲೇನುಮಾಡುವಿನಿನನಿಗೇವ
 ಧನ್ಯತೆಗೆಬಾಹಿರಂತಾನಾದೆನಿನಲಕಪಟವಿಪ್ರನಂತೆಂದನೂ ||೭||
 ಪ್ರಾಪ್ತಮಾದುದುನಿನಮಗಣಿಕೆಗನುಪ್ರತಸ
 ಮಾಪ್ತಿಯೆಂಮಾಡಿಸಿನಾನಗ್ಗನಂಶಯ
 ವ್ಯಾಪ್ತಿಯೆಂಬಿಡುಕೊಡುನಿಜಾತ್ಯಜೆಯನೆನಿಂಬದಾನ್ಯಪಂಬ್ಬಕತನಾ |
 ಆಪ್ತಮಂತ್ರಿಯೊಲ್ಲೇಗಲ್ಗವನಂಪರೀಕ್ಷಿಸೆನೆ
 ಗೋಪ್ತಾರನಾಜ್ಞೆಯಿಂಬಂದವನೋರತೆಶಿಖಿ
 ದೀಪ್ತಿಯಂತೋರಲೆವೆಗಡ್ಡವಾನೆಗಲೂರಿಯಲನಲನೆಂದರಿದರಂದೂ ||೮||

said, "Be pleased to tell me the business that brings you here."
 "I seek a wife. Give me your daughter. Be not concerned at
 this. Kshatriyas may give their daughters to bramins," he
 said ; and the king replied :—

7. "There is no wrong in your coming in search of, and ask-
 ing a wife. Kshatriyas may give their daughters to bramins.
 What of that? By a firm resolve my daughter will marry
 none but the god of fire. What then can I do? I am debarred
 from the happiness of bestowing her upon you." The disguised
 bramin replied :—

8. "Your daughter's wish is fulfilled. Terminate her solemn
 vow⁸. I am Agni. Put away all doubt. Give me your
 daughter." The king believed not ; and said to his faithful
 minister, "Examine him now." At the king's command he
 came and looked at him. Agni manifested his latent power,
 set his (the minister's) eyelashes, beard, and mustache in a
 blaze ; and then they perceived that he was Agni.

7. That is not my difficulty.

8. By recalling her from retirement.

ಸುಪ್ತರಸನಂತಪ್ಪದಂದಾನೃಪಂತಿಳ್ಳಿದು
 ಸುಪ್ತದಿಂತನಸತಿತನುಜರಂಕರೆಸಿಲೋ
 ಉಪ್ತಿಯಿಂಬಂದನಿವಗೀಯ್ಯಬೇಕಣುಗೆಯಂಶಿಖಿಯಹುದೆನೋಡೆನಲ್ಕೀ |
 ತೃಪ್ತಭಾವದೊಳ್ಳಾಕೆನಡೆತಂದುನಿಟ್ಟಿನ
 ಲ್ತೃಪ್ತಮಾದುದುಮೇಲುದಿನವನನಮಾಗಳ್ಳಾ
 ಕ್ಷಿಪ್ತಮಂಮಾಡಿನಗುತಿದೃನಾಭೂವರಂಕಭೆಯೊಳ್ಳವನೋದದಿಂದಾ ||೯||
 ಭೂಕಾಂತಕೇಳೆಲ್ಲೆಲ್ಲಕನೀಲಧ್ವಜಾವನಿವ
 ನಾಕಪಟವಿವ್ರನಂಕರೆದಗ್ನಿನೀನಾದೊ
 ದೀಕುವರಿಯಂಕೊಡುವೆಸಿಂದುವೊದಲಾಗಿಮಾಹಿಪ್ಪತ್ತಿಯಪಟ್ಟಣಕ್ಕೆ |
 ಪ್ರಾಕಾರಮಾಗತನರಮನೆಯೊಳ್ಳೆಂದುಮಿರ
 ಬೇಕೆಂದುಬೇಡಿಕೊಳ್ಳಲೊಪ್ಪಿಪವಮಾನಸಬ
 ನಾಕಮಲವದನೆಯಂಮದುವೆಯಾದಂವಿಧಿವಿಧಾನವಿಭವಂಗಳಿಂದಾ ||೧೦||
 ಶ್ರೀಹೈಮವತಿಯರಂದುಗಾಬ್ಬಿಹಿಮಗಿರಿಗ
 ಳಾಹರಹರಗೇಕೊಟ್ಟಿಂಬಿಟ್ಟುಕೊಂಡಿಪೋ
 ಲೀಹುತವಹಂಗಾತ್ಮಜೆಯನಿತ್ತುನಿಲಿಸಿಕೊಂಡನೀಲಕೇತುಬಳ್ಳಿಕಾ |

' 9. The king perceiving that he could be no other than the Seven-tongued⁹, secretly called his wife and family, and said, "He has come with ardent love; we must give our daughter to him; see if he be not Agni." Well pleased, she (the queen) came forward, and scrutinized him; when the upper part of her dress was consumed; and the king, enjoying the joke, twitted, and laughed at her in the council.

10. Hear, O lord of earth! The sovereign Níladhwaaja then called the bramin-disguised, and said, "If you be Agni, I will give you this damsel. From this day forward you must abide in my palace, as a defence to the city of Māhishmati." Agni complied with his entreaty, and was married to the lotus-faced one, according to the sacred ritual, with great magnificence.

11. As the milk-sea and the Himalaya presented Lakshmi and Párvati and a residence to Vishnu and Shiva¹⁰, Níladhwaaja gave his daughter to Agni, and retained him. Thenceforth, the

9. An epithet of Agni.

10. Lakshmi was produced at the churning of the milk sea; which was also Vishnu's abode. Párvati was the daught-

er of Himavat, the Himalayas considered as a deity; amongst which is Kailása, the abode of Shiva.

ಸ್ವಾಹಾವನಿತೆಯಸಂಮೇಳವದಸಾಖ್ಯಾದಿಂ
 ಮಾಹಿವೃತ್ತಿಮುಪಟ್ಟಣದೊಳ್ಳಿರ್ಪಣನಲಂಮು
 ನೋಹರದವಿಧಭೋಗದೊಳ್ಳಂದುಮೊದಲಾಗಿ ಸಂದುಸಂತೋಷದಿಂದಾ ||೧೧||
 ಅಲ್ಲಿ ಪಾವನಿರ್ಪಣಾರಣಮಿದೀಗಮುಂ
 ದಿಲ್ಲಿಯೆಕಥಾಂತರವನರಸಕೇಳಾರಾತ್ರಿ
 ಯಲ್ಲಿನೀಲಧ್ವಜಂಮನೆಯೊಳಾಜ್ವಾಲೆಯನಿರೂಪಮಂತೆಯೊಳಾಂತೂ |
 ಸಲ್ಲಿತವಾಜಿಯೆಂಬಿಡೆನೆಮೊಡನೆಕಾದಿ
 ದಲ್ಲಿದೆಂದಾಕಿರೀಟಿಗಿಪೇಜ್ಜಿಸಿದನಿತ್ತ
 ಪಲ್ಲಿವಿಸಿತಮಲಪೂರ್ವಾಶಾಲತಿಕೆಯೆನಲ್ಪೆಂಪಡದು ದುಮೂಡಲೂ ||೧೨||
 ತಂನಕಗಿಯಾದಕತ್ತಲೆಯಸಾರೂಪ್ಯದಿಂ
 ದಿನಿನೋಡೆಮಗುನಂಮುಳಿದಿದರನೆಂದಂಜಿ
 ಕಂನೈದಿಲೆಯಮೊಗಂಬಾಡಿದುಕೂಡೆನಗುತಿರ್ಪವರವಿಂದಂಗಳೂ |
 ಗಂನದೊಳ್ಳೆರೆವಜಾರೆಯರಕುಂಟಿಣಿಯಂತೆ
 ಗಂನಗೈದವುತಾಂಮ್ರಚೂಡಂಗಳೊಂದಿದವು
 ಮುಂನಿನಂತಿರೆಜಕ್ಕ ವಕ್ಕಿಗಳ್ಳಾಡಿದವುತುಂಬಿಗಳ್ಳೆಬ್ಬಂಡನರನೀ ||೧೩||
 ರಾಹುಮುಂನೊಂಮೈತಂನಂತುಡುಕಿಬಿಟ್ಟಿನೆಂ
 ಬಹಗಿಯುಮರಸಲೊಳ್ಳಪೊಕ್ಕುಪಾತಾಳದಮು
 ಹಾಹಿಸಂಕುಲಮನಾಕ್ರಮಿಸಿಪೆಡೆವಣಿಗಳಂತೆಗದುಕೊಂಡಾಗಲವನೂ |

god of fire, having every variety of pleasing enjoyment, lived happily in Māhishmati, by delightful union with Swāha, his wife.

12. This is reason of Agni's being there. Hear now, O king, the narrative of what afterwards occurred there. That night, at home, Nīlādhwaja obeyed the command of Jwālè, and sent to Arjun, saying, "Unless you fight with me, I will not give up the splendid horse." Meantime, the orient reddened, as though the beautiful creeper East put forth its shoots.

13. "If I longer remain of the colour of his foe, the darkness, the sun will be wroth with me," the blue lily said, and her face turned pale with fear¹¹; the lotuses laughed¹²; the red combed chanticleer gave notice of the dawn; the chakras paired as before; and the bees, in search of honey, boomed along.

14. Say! Has the sun, in revenge for having been formerly seized by Rāhu, entered Pátāla, laid hold on the serpent race,

11. The blue lily fades at sun-rise.

12. Expanded.

ಸಾಹಸಂಮಿಗೆಚ್ಛೆಲ್ಲ ತೈತ್ತವ್ವನೋದೇವೇನೇ
 ಗಾಹರ್ದಯಂಪೇಶೈನಲ್ಪಸುಶೈವಿಸಿಲಪ್ರ
 ವಾಹಂಗಳೈತ್ತಲಂಪರಿವಿನಿಂದಿನಪನುದಯಂಕ್ರಿದುಬರುತಿಡೆನೂ ||೧೪||
 ಯಿತ್ತಲವನೀಶಕೇಳುದಯವಾಗದಮುಂನ
 ಮತ್ತೆ ನಾಹಿಪ್ಪತ್ತಿಯಪಟ್ಟಣದಕೋಂಟಿಯಂ
 ಮುತ್ತಿ ಕೊಂಡುದುನರನಚತುರಂಗಮಾಚೆಯೊಳುನೀಲಧ್ವಜನವಾಹಿನೀ |
 ಮೊತ್ತಿ ಕವಿದುದುವೀರಕೊದಗಿದಪೋಯ್ಯಾಡ
 ಲಿತ್ತಂಕಮೊಡವೆರಸಿಚೂಣಿಗಾಳಗದಭಟ
 ಕೊತ್ತಿ ದರ್ಪಂಧಪಾಡುಗಲನಿಸಿತಧ್ವಜಂನಡೆದನಜ್ಞಾನನಮೀಲೆ ||೧೫||
 ತರಣಿತೊಲಗಿದಬಾಹುಮಿಂಚುಬುಲಗಿಬಿಗಿತಮಂ
 ತೆರಳಬಲ್ಲದೆಕೃಪಾನುಜ್ವಲಿತೆಗಳಕದ
 ನರನುಳಿದುರರಂಭಗೆವನಿಪಡೆವೆರಸಿನೂಕಿದಂಕಣೆಗರವೃತಾ |
 ಮುರಿದುದುರುವಣೆಗವನನೇನಿಬಾಹುಕಳಲಿಗ
 * ರ್ತರಹರಿಸುತಸಹೋದರಮಂತ್ರಿಬಾಂಧವ
 ರ್ಧರದೊಳುಂತತ್ಯದರಜ್ಞಾನನೊಳುತಂಕಾದಿನೊಂದುಮೂರ್ಛಿತನಾದನೂ ||೧೬||

taken the jewels from their heads, and does he now come scattering them, with all his might, to every quarter¹³? So the lord of day approached, rising with streams of radiant light, diffused on every side.

15. Attend, O lord of earth ! Before the sun arose, the forces of Arjun had again invested the fortifications of Mahishmati. On the other side, the army of Níladhwaaja fell upon them in close array. The heroes grappled with each other in fight. The two hosts were intermingled ; and the foremost contending warriors vowed mutual destruction, and pressed upon each other. Níladhwaaja advanced against Arjun.

16. When the sun has gone down, will darkness flee from the fire-fly ? Will Arjun, who shrunk not from Agni's flame, regard the remaining heroes ? He attacked them with his army, showering arrows ; and by their impetuosity, Níladhwaaja's forces were broken. The routed fled. His sons, brothers, ministers, and relatives joined in the combat, and perished. He fought with Arjun, was wounded, and fainted.

13. When the ambrosia had been obtained by churning the milk-sea, it was given to the gods. The serpent Ráhu insinuated himself amongst them, but

ಬೃಹದಾಶ್ವಮನೇಗತಂದನಾಭೂಷಿತಂ
 ಪೂರ್ವಲಪೇಶಾಽಗ್ನಿಃಕೃತ್ಯದವುಕೋಟಿಕೋ
 ತ್ವಲ್ಪದಕಾವಲ್ಗಂಭವಿದರಲ್ಲಲ್ಲಿ ಗಜಬಜಿಸಿತಾನಗರದೊಳಗೆ |
 ತಿಳಿದುದಾತನಮೂರ್ಛಾಕಣ್ಡರದುನೋಡಿ
 ಕೊಳ್ಳುಗುಳ್ಳದಪರಿಭವಕೆಬೆಂಪಾಗಿ ನಿಜತನಯ
 ರಳದಳಲಿಂದಬೈದನಸಿತಧ್ವಜಂಜ್ವಲೆಯಂಪ್ರತಿಕೂಲೆಯಂಬತಿಯೊಳೂ ||೧೭||
 ನಿನ್ನೆಪಾರ್ಥನಹಯವನಾತಂಗೆಬಿಡಲಿಯ್ಯ
 ವೆನ್ನಕೆಡಿಸಿದೆಯಲಾಪಾತಕಿಯೆಸುತರಳದ
 ರಿನ್ನೊನುಘಾತಕಿಯೆಮತ್ತುಲಕನಿಜೈನೀನತಿಕಷ್ಟಪೋಗುದುಜೈ |
 ಯೆನ್ನರಮನೆಯೊಳ್ಳರದಿರೆಂದಾಗಲಾಜ್ವಲೆ
 ಯೆನ್ನಿಲಕೇತುಧಟ್ಟಿಸಿಬೈದುಬೃಹತ್ಯ
 ಮಂನರನೆಡೆಗೆಕಳ್ಳುಪಿತಾನಾಕಿರಿಯೆಂಕಾಣಲೈಪೂರಮಟ್ಟನೂ ||೧೮||
 ಕೊಂಡುಬರಿಸಿದನವಿಳವಸ್ತು ಗಳನಮಲಮಣಿ
 ಮಂಠನಾದಿಗಳಂವರದುಕೂಲಂಗಳಂ
 ಹಿಂಪಾಕಳ್ಳಂಮುಪಿಸಿಗಳನುತ್ತಮಸ್ತ್ರೀಯರಂಗಜಹಯಾದಿಗಳನೂ |

17. The charioteer brought the king home. The large city-gates were shut. They strengthened the guards, at intervals, on the ramparts and bastions. The utmost confusion prevailed in the city. The king recovered from his swoon, opened his eyes, looked about him, and, utterly dejected by defeat, through grief for the death of his sons, reviled Agni; and, with rage, abused Jwālè, his perverse wife :—

18. “ You sinner, who would not let me restore his horse to Arjun yesterday, and have ruined me ! My sons have perished. What more, you murderer ? You bane of my family ! A wicked wretch, you are ! Begone, you good-for-nothing ! Quit my palace ! ” He threatened and reviled her ; then sent the horse to Arjun, and set out himself to visit him.

19. Niladhwaaja took with him every kind of gift, the brightest gems, ornaments &c. ; the choicest silks, herds of cattle, buffaloes, beautiful damsels, elephants, horses, &c. ; laded wag-gons with the wealth of the treasury, sugar, perfumes, and

was detected by the sun and moon. Vishnu cut off his head ; but as the ambrosia had descended to the throat, the head

became immortal. His attempts to revenge himself by seizing his detectors, are the cause of eclipses.

ಭಂಡಾರದರ್ಥಮಂಗುಠತ್ಯೈಲಧಾನ್ಯಗೃಃ
 ಭಂಡಿಗೃಮಲೇತುಂಬಿನಿಪಾರ್ಥಾನಂಬದು
 ಕಂಡನಸಿತಧ್ವಜಂಬುಕವನಜಾನಂಪ್ರೀತಿಮಿಗೆಮಂನಿಸಿದನೂ ||೨೯||
 ವಾಜಿನೆತೆದುದುಬುಜಕತೆಂಕಮುಖಮಾಗಿಸೇ
 ನಾಜಲಧಿಸುತನಿಲಧ್ವಜಂಪೊರಮಟ್ಟ
 ನಾಜನವನಂಕೂಡಿಕೊಂಡುಮುಂದಕಸವ್ಯಸಾಚಿತೆರಳ್ಳದನಿತ್ತಲೂ |
 ತೇಜಮಿಲ್ಲದೆಮನೆಯೊಳ್ಳಂಪಿಂಣೊಡಲೈಲ್ವನು
 ವೀರ್ಯವಮೇತಕೆನನಗೇನುತನಿಜವಲ್ಲಭನ
 ರಾಜಗೃಹಮಂಟಿಟ್ಟುಪೊರದಳಾಜ್ವಾಲೆಯುನ್ನುವಿನೆಂಬತಮ್ಮನೆಡೆಗೆ ||೩೦||
 ಉನ್ನುವಿಂಕಂಡಿದಿಗೊಂಡಗ್ರಜಾತೆಯಂ
 ನುನ್ನಾನಿಸಿದನೇಕೆಬಂದೆಯೆನೆಫಲುಗುಣಂ
 ಮನ್ಯನೋರಥಮೆಲ್ಲಮಂಕೆತಿಸಿಮಕ್ಕಳಂಕೊಂದುಪತಿಯಂಗೈಲ್ವನೂ |
 ತನ್ಯರಣಕೊಂದುಪಾಮವನಗದಿರಲೆಂನ
 ಜನ್ಯವೇತಕೆನಿನದೆನೆಯಿಂದನರನವಿಲ
 ನನ್ನೋಜ್ವಮಸ್ತಕವನರಿಸದಿಡೊಡೆಂದೊಡಾಜ್ವಾಲೆಗವನಿತೆಂದನೂ ||೩೧||
 ವಾಯಕಜ್ವಾನನತಲೆಬಿದ್ದಪುಡೆಕೃಷ್ಣನನ
 ಹಾಯಮಿರಲೆಮರುಳ್ಳೆಹರಿಯಹಗೊಂಡುಕೆಡು
 ವಾಯನಂತನಗೀಕೆರಾಘವಂಮಾಡಿದುಪಹತಿಯಿಂದಶಾನನಗೆ |

grain; came, and had an interview with Arjun, who received him with the greatest affection and honour.

20. After this, the horse proceeded southward. Níladhwaaja went forth with the sea of his forces. Arjun took the king with him, and set out. Here, Jwálè said to herself, "Of what use to me is this life which merely preserves the body of a woman at home in disgrace?" left her husband's palace, and went to Unmukha, her younger brother.

21. Unmukha saw, went forward to meet, received his sister with the greatest respect, and asked her, "Why have you come?" "Arjun has destroyed all my happiness, slain my children, and conquered my husband. Why have I been born, unless I find some means of compassing his death? unless, by you, I cut off his bright crowned head?" she said; and he, in anger, replied:—

22. "Will Arjun's head fall off by scheming, you fool, so long as he has Krishna's aid? Why should I take the trouble

ದಾಯಮಂಪೇಶ್ವ ವನವಂಶವಿಂಸವರಿಸಿದ
 ಮಾಯಕಾತಿಮೋಲೇನಾಲಯಕೆಬಂದೆನಗ
 ಪಾಯಮಂತಾರದಿಲ್ಲಿಂದಪೋಗಿಂದವಳನುನ್ಮುಖಂಕೋಪಿಸಿದನೂ || ೧೮ ||
 ಜ್ವಾಲೆಬಳ್ಳಕನುಜನಂಜೈದುಕೋಪದೊಳಾತ
 ನಾಲಯದೊಳರದೆಪೊರಮಟ್ಟುನಡೆತರೆಮುಂದೆ
 ಲೀಲೆಮಿಗೆನಲಿದುಲಿದುನುಳ್ಳದಿಲ್ಲದುಬೆಳ್ಳದಿಲ್ಲದುತೆಳ್ಳೆದೆಳ್ಳದುಪೊಳ್ಳದುಸೆಳ್ಳದೂ |
 ಮೇಲೆಮೇಲೊದಗುವಳುನಪ್ರವಾಹದನುಕ
 ಲ್ಲೋಲಮಾಲಾಕುಲದಬುದ್ಬದದಜಲಜಂತು
 ಜಾಲದಲಯಲಯಲಯಲಯಲವಿನ್ದ ರದವರಗಂಗೆಯಂಕಂಡಳೂ || ೧೯ ||
 ತೆಳ್ಳುಲದಿಯಮಳಲಿದಿಯಲಿತ್ತಡಿಯತಳಗಡಿಯ
 ಪೊಳೆಸೆಕೆಯುಲಕೆಪೊಕೆಯಲೊಳ್ಳೊಕೆಯುಬೆಳ್ಳೊಕೆಯು
 ತೊಳ್ಳೆವೆಳ್ಳೆಯವೀನೊಳ್ಳೆಯಲಿರದಿಲ್ಲೆಯಲೆತೆಸೆಳ್ಳೆಯತುಂತುರಿನತನಿಗೆದೂನಾ |

to perish by hating Krishna ? You come to my house like the hypocrite who, on account of the injury done by Ráma, told a scheme to Rávana, and annihilated his race¹⁴. Don't bring ruin upon me ; but get you hence !”

23. Then Jwálè abused her brother, left his house in a rage, set out, and, as she went forward she saw the Ganges, the lofty billows of whose huge stream, in playful sport, danced, sounded, whirled, fell, rose, disappeared, beat upon the shore, retreated, rolled, engulfed, and pursued each other ; and whose quivering waves abounded with bubbles, and multitudes of aquatic animals¹⁵.

24. Sweeping away the beautiful hillocks of collected sand, her full stream flowing on undermining the banks, swelling high, with an under current, pure white foam, bright young fish glistering, and restlessly roaming the depths, spray scattering far

14. Shúrpanakhi, the sister of Rávana, fell in love with Páma, presented herself to him in the forest, and entreated him to marry her. On his refusing, she threatened to swallow both him and Sítè, his wife. Ráma made a sign to Lakshmana, his brother, and he cut off her nose and ears. To obtain revenge, she went to her brother, and told him that, as she was endeavouring to get the beautiful Sítè as a

wife for him, Ráma attacked and mutilated her. She thus incited him to revenge ; which led to the invasion of Ceylon by Ráma, and the destruction of the Rákshasa race ; of whom Rávana was the chief.

15. The excellence of this and the succeeding verse consists in the use of similarly sounding words.

ಸುಲ್ಕಸುಲ್ಕಯೋಗವೃತ್ತಿಯಬೋಬುಲ್ಕಯೋಗಕುಲಯ (ನವೃತ್ತಿಯ)
 ಜಲಚರದಧರಧರದನೀಕರದಭೀಕರದ
 ಶುಭಗಂಗೆಸುತರಂಗೆನೋಲ್ಕಂಗೆಸಲೆಕಂಗೆಸೆಳದಂದುದಿವಿಜಸಿಂಧೂ || ೮೪ ||
 ಕೂಮೇಗಡಿಯೋಗವೇಗುಂಪಿನಿತನೆಜೆಯೋ
 ಳಾಮೇಳಗಲವರಿಂದ್ರಹರೇಂಬಪೇಮೇಯಿಂ
 ಫೂಮೇ ಸುವಗಂಗಾಪ್ರವಾಹಮಂಕಂಡಲಾಜಾಲ್ಕವಿಬ್ಬಕಲ್ಲಿನಿಂದೂ |
 ಧಾಮೇಕರಿದಲೋಳುಂಟಿತನಂತಾದೊಡಂ
 ನೀಮೇಟ್ಟಿದಂತೆಯನಾತಡಿಗಿದಾಂಟಿಸುವ
 ಕೂಮೇಯುಲ್ಕ ವರಂದೊಡಲ್ಲಿ ದೇವಾವಿಕೇಲೇಲ್ಕವಳ್ಳಂತಂದರೂ || ೮೫ ||
 ಬಿಂದುಮಾತ್ರಂಮೇಲೆಬೀಳಲೈವಿವ್ರನಂ
 ಕೊಂದಪಾಪಂಪೋಪುದಿಲ್ಲಿ ಮಿಂದವನಗತಿ
 ಯೆಂದಮಂಜುನುವತಜನವಣ್ಣನೀನಿಲ್ಲಿ ಗೇನಂಪ್ರಾಥೀನೀ |
 • ಬಂದೆಗಂಗಾಂಬುವಂಮುಟ್ಟಿದಿರಬಹುದೆಪೇ
 ಲೈಂದೊಡಾಜ್ವಾಲೆನುಡಿದಳ್ ಜಾನ್ವವಿಗೆಬೋವ
 ಪೊಂದಿಹುದುನಿಮಗೊರವುದಿಲ್ಲಿ ಮನಲೈನಗೆಮೈದೋರಲುಸುರುವೆನೆಂದಳೂ || ೮೬ ||

and wide, eddying, whirling, bubbling, quivering, full of aquatic animals, with varied mists, terrific,—the matchless Ganges, the beautiful-waved, the Immortals' stream, shone radiantly to the spectator's eye.

25. Jwálè saw the torrent of the Ganges, which roared from the depths below the turtle¹⁶, and with the boast that whosoever bathes in her becomes a king of the gods. Then, standing there, she cried, "Are there any benevolent people here? Any who will be kind enough to carry me gently, by some means, to the other side, so that no water may touch me?" The boatmen there heard, and answered her:—

26. "If but a drop fall upon one, the sin of braminicide¹⁷ will be washed away. The Uncreate¹⁸ himself cannot describe the happy lot of one who has bathed here. What is it you come here entreating for? Say! May one avoid touching the water of Gangè?" Jwálè replied, "Gangè has a blot. I shall not tell it to you. Let her shew herself to me, and I will tell it to her."

16. See p. 125, n. 14, &c.

17. The greatest of all sins.

18. Bramha.

ನೈಜದಿಂದಜನಕರಪಾತ್ರದಗೋದಕಂ
 ವೈಜಯಂತೀಧರನಪಾದಾಂಬುನಿವನತಲೆ
 ಗೈಜದವೈಜನಿಗೀರಿಸಿದಜೀವನಂತಾನಲ್ಲ ದತಿಪಾಪಂಗಳಾ |
 ಮೈಜೋಡನುಗಿದುಬಿಡುತುನಗಂಗೆಬೆದರಿದ
 ಶೈಜಗದೋಳವವಾದಕಂಜದವರುಂಟಿಕೇ
 ಲೈಜನಪಜಲದಿಜಾನ್ವವಿಕೇಳ್ದ ಪೊರಮಟ್ಟಿಳವಳೆಂದನುಡಗಿನಗುಗೇ ||೨೭||
 ಅಂಬುರುದರೋಲಂಬಮತ್ಸ್ಯಕಘ್ನ ಪವಾರಿ
 ಕಂಬುನೀಕರಚಕ್ರವಾಕ್ಯೈವಾಲಕಾ
 ದಂಬಂಭೀರನೈಕತಮೃಣಾಳಂಗಳ್ಯವುತನಗವಯವಂಗಳಾಗೇ |
 ಯಿಂಬಾದಸಾಂದರೈಮಾನದಿಯನಕುವೆಪ್ರತಿ
 ಬಿಂಬಿಸಿದೋಲಿರಿಂದಿವೈರೂಪವಳವಡಿಸಿಜಗ
 ದಂಪೆಜಾನ್ವವಿನಲಿಮಧ್ಯದಿಂದೆದ್ದು ಬಂದಾಜ್ವಾಲೆಯಂಕೇಳ್ದಳೂ ||೨೮||
 ದೋಷಹರತಾನೆಂದುವೇದಶಾಸ್ತ್ರಂಗಳ್ಳುರೆ
 ಫೋಷಿಸುವುಮಟ್ಟಿಲಾಗದುತಂನನೆಂದುನೀಂ
 ದೂಷಿಸುವಕಾರಣಮದಾವುದಾಜ್ವಾಲೆಹೇಳೆಂದುಜಾನ್ವವಿನುಡಿದಳೂ |

27. Gangè, who,—besides being by nature the chief of waters from the vessel in Bramha's hand¹⁹, the stream from Vishnu's foot²⁰, and the liquid that Shiva uses for the growth of his five matted locks²¹,—is she who bursts and casts off the mailed coat of the greatest sins²², was alarmed. Are there, in the three worlds, any who fear not calumny? I hear, O king! Gangè heard, and came forth from the water, trembling at what Jwálè said.

28. As though perfect Beauty—having the lotus, bees, fish, turtle, water, conch, spray, chakras, water-plants, swan, depth, sandbanks, and lotus-stalks for the members of her body²³—were reflected in the middle of the stream,—Gangè, mother of the world, assumed a beautiful form, arose from the midst of the waters, came, and asked of Jwálè :—

29. “The vedas and shastras loudly proclaim me as the purifier from sin. Tell me then, Jwálè, why you reproach me,

19. Sacred water which he carries with him in his vessel as an ascetic.

20. The Ganges is said to spring from the nail of the great toe of Vishnu's left foot.

21. See p. 2, n. 7.

22. That enclose and bind the soul as a coat of mail.

23. The above are severally used as figures to point out the following members

ದೂಷಣದಮಾತನಾಡುವಳ್ಳಲಲೋಕದಸು
 ಭಾಷಿತವನುಸುರಬೇಡುದುಪುತ್ರೋಲ್ಲದಿಹ
 ಯೋಷಿದಂಗಸ್ಪರ್ಶನಂಪಾಪಮೆಂಬರದಕಾಗಿಬೆದರಿದೆನಿಂದಳೂ ||೨೯||
 ಯೆಂದೊಡೆಕೆರಳ್ಳಭಾಗೀರಥಿನಮಸ್ತನೃಪ
 ಪೃಂದದೊತ್ತಂನಮಗನುದ್ಧಾನಮನಾಗಿಪ್
 ನೆಂದುಮಳಿವವನಲ್ಲಮವಸ್ವೇಜ್ಞಾ ಮರಣಿಭಾಗವತಮಸ್ತಕಮಣೀ |
 ವೃಂದಾರಕೋಪಮಂಸತ್ಯಸಂಧಂಭೀಷ್ಠ
 ನೆಂದುಮೂಲೋಕದೊಳ್ಳಬ್ರಾಹ್ಮಣತನಾಗಿಹಂ
 ಮಂದಮತಿನೀನೆನಗಿನುತಂತ್ರೈನಲ್ಲಪುದೆಪೋಗಿಂದಡಿಂತೆಂದಳೂ ||೩೦||
 ಉಂಟುನೀನಾಡಿಬಿನಿತೆಲ್ಲ ಮುಂತಥ್ಯವಹು
 ದೆಂಟಕೊಂದುಳ್ಳಿದುಂಬಲ್ಲೆನಾನದರಿಂದ
 ಪೆಂಟಣಿಸಿತಿಂನೆಗಂನಿಂನೈಕ್ಕೆ ಮೂಜಗದೊಳ್ಳಗದಾಯಾದರೊಳ್ಳಗೇ

saying, 'I cannot touch you?' " Thus Gangè spoke ; and Jwâlè replied : " I am not one who uses reproach ; but I must speak what the world says. They say that it is sin to touch the person of a childless woman. On this account I was afraid" (to touch you.)

30. She spoke ; and Gangè replied : " My son is pre-eminent amongst the whole race of kins ; he is immortal, but can die at pleasure²⁴ ; he is the head-jewel of the worshippers of God ; he is equal with the deities ; Bhîshma is famed throughout the three worlds, as a man of truth. You dolt ! how can you call me childless ? Begone !"

31. " Right ! All you have said is true. I know that, of eight, one survived²⁵. On this account you have been hitherto famed in the three worlds²⁶. But now, in the war that sprung

and qualities of a great beauty : the face, curls, eyes, cheeks, purity, neck, coolness, breasts, long hair, dignified gait, navel, posteriors, and arms.

24. A divine gift.

25. The eight Vasus were, by the ban of a rishi, condemned to a human birth. They entreated Gangè (who had been similarly cursed) that they might be born of her ; and that she would make their earthly existence short by drowning them in her stream as soon as they were born ;

thus restoring them to heaven. To fulfil their request, Gangè married the sovereign Shantanu, on the condition that if he ever opposed her word or will, she would instantly abandon him. Seven Vasus were born, and immediately drowned. On the birth of the eighth, Shantanu ventured to express a wish that he might be spared. Gangè spared him, but instantly disappeared, resuming her former state.

26. As a mother.

ಗಂಟಿಕ್ಕಿದಾಹವದೊಳ್ಳಜ್ಞಾನಂತವಸೂನು
 ವಂಟಿಕ್ಕಿನಿಕೊಂದನಲ್ಲದಿಮೋಡೆಮತ್ತೆ
 ಕಂಟಕಮದೆತ್ತಣದುಭೀಪ್ತನಭ್ಯುದಯಕೆಂದಾಜ್ವಾಲೆಕಾಲ್ಗಿದಳೂ ||೩೭||
 ಪಚ್ಚೆಲೆಯತರುವನೊಣಗದಪೊರೆಯಮರದಕಾ
 ದ್ವಿಚ್ಛಗೊಂಡುರಿವೋಲಾಜ್ವಾಲೆಯಮುಳುಸಿನೋಡನೆ
 ಪಿಚ್ಚಿತಮರಾವಗೆಯಕೋಪಮೆತ್ತಿದಹಸ್ತದಿಂಭೀಪ್ತನಂಧುರದೊಳೂ |
 ಯೆಚ್ಛಕೊಂದಜ್ಞಾನತಲೆಯನಾತನನುತಂ
 ಕೊಚ್ಚಿಕೆತಪಲಿತಿಂಗಳಾರಕಾಹವದೊಳ್ಳೆಂ
 ದುಚ್ಚರಿಸಿತಪಮಂಕೊಟ್ಟೆಡಗದಳ್ಜಲದಮಧ್ಯದೊಳ್ಳಿದಿವಿಜತಟಿನೀ ||೩೮||
 ಪಾರಿಯರಫಲಮೆಂತುಟೋಕೇಲ್ತಹೀಶಭಾ
 ಗೀರಥಿಗೆಕೋಪಮಂಬರಿಸಿಕೊಡಿಸಿದಳುತಿಕ
 ರೂರತರಹಾಪಮಂಜ್ವಾಲೆಬಿಜಕದುಸಾಲದಾನರನತಲೆಯನರಿವಾ |

ap between the relatives²⁷, Arjun killed your son by a strata-
 gem²⁸. If it had not been for this, what danger was there to
 Bh'shma's welfare from any other quarter?" Thus Jwâlê
 replied, and exasperated her²⁹.

32. As the forest-fire consuming a dry tree, seizes upon a
 neighbouring green tree, and sets it in a blaze, Jwâlê's anger
 stirred up the wrath of Gangê; who, with uplifted hand, cried
 out, "Within six months, in combat, may his own son cut off
 and cast to the ground the head of Arjun, who shot at and
 killed Bhishma in battle." Thus Gangê cursed him, and dis-
 appeared in the midst of the waters.

33. How inexorable is woman! Hear, O king! Jwâlê
 incited Gangê to anger, and brought upon him this dreadful
 curse. That was not enough. "I will become the fierce
 pointed weapon that cuts off Arjun's head," she said, threw

27. The Kurus and Pândus.

28. Bhishma, on the side of the Kurus,
 made great slaughter amongst the Pân-
 dus. Being immortal, except by his own
 will, they fought against him in vain.
 He made a vow that if a eunuch came to
 fight with him he would quit life. Arjun,
 hearing of this, put Shikhandi forward
 in the battle. On seeing him Bhishma
 died. Some accounts state that his vow
 was to throw down his arms, and cease

fighting. On his doing this, Arjun pierced
 him through with so many arrows that,
 on turning their points to the ground, his
 body remained supported upon them.
 This agrees better with the next verse,
 and the lamentation of Dharmarâya in
 the second chapter, verses 17 and 21.

29. Against Arjun, who had thus
 brought upon her the reproach of being
 childless.

కలరలగనస్త్రవాదపినేందుసురనదియే
 తిలరదోల్లస్థిప్రవేశమంమూడిజం
 భారితనయనసూనుబభ్రవాహనమూడిగేయోల్లంబాగదఁళూ || 33 ||
 బందునరంగేవాయదోల్లగశలపవీ
 మందాకినియమాతుతాగదల్లదేమాణ
 దిందుకులమల్లిపుదీతనకూడేధమజాదిగల్లసువిదియలరియరూ |
 ముందేసురపురదలక్ష్మికాంతనావతేర
 దిందపరిహరసువనోల్లతనృశరణాగతర
 నొందుపాయదోల్లలూహదిరనేందుధ్యేర్యమంతాల్లరింద్రాదిసురరూ || 34 ||
 నవమనంధి సంపూణం అంతునంధి కాక్తుం పద్యం రరకక్తుం మంగళం ||

రుక్మిణీ సంది.

సూతనె. యిలీయమేలీనడగేడెనవ్యసాచిసా
 భరియదేసేయిందలుద్దాలకనకధేగీల్ల
 తిరదేహంసధ్వజనపట్టిణకేబరలవంకాదల్కేపొరమట్టనూ

పద్యం

ఆలిసేలేజనమేజయక్షితిపముందణక
 ధాలావకౌతుకవనుకేతదింఘలుగుణం
 నిలధ్వజనకండబల్లికాతనంకూడికేంండవిల్లసేసేనహితా |

herself into the fire, on the bank of the Immortals' stream, and became an arrow³⁰ in the quiver of Babhruvāhana, the son of Indra's son³¹.

34. "By plot a curse has now fallen upon Arjun. The word of Gangè cannot fall to the ground. With him the lunar race will perish. Dharmarāya and the rest cannot survive him. In what way will Vishnu of Dévapura, in the future, remove the curse? He cannot but, by some means, preserve his worshippers." By this, Indra and the other deities were encouraged.

CHAPTER X.

Contents. The horse sticks fast upon a rock. Arjun hears from Soubhari the story of Uddālaka ; and immediately proceeds to the city of Hamsadhvajā ; who comes forth to fight with him.

Verse I. Hear, O Janamējaya, lord of earth, the surprising relation of the future story. After Arjun had politely received

30. The wish that any person enters at the time of dying in or near the Ganges, is fulfilled.

31. Arjun.

ಮೇಲೈನಡದಂತೆಂಕಮುಖಮಾಗುಹಯದೊಡನೆ

ಕಾಲಿಸುವಮಂದಿಗಿಂಬಿಲ್ಲನೆಲವಾಗನಂ

ಸಾಲದೇಳುವಧೂಳಿಗೇಣ್ಣೆನೆಕತೋರವಾದ್ಯಧ್ವನಿಗೆನೆಯದೆನಲೂ ||೧||

ಸಹದೇವನಾಗಿಸಮುದಿತನಕುಲನಾಗಿಸಂ

ನಿಹಿತಜ್ಞಾನನುಮಾಗುವರವೃತ್ತೋದರನಾಗಿ

ಮಹದಿಳಾಭಪ್ರಾಜ್ಞನಾಗಿಶಶಿಕಾಂತಕುಲದಿಂದಪಾಂಚವರುಮಾಗೀ |

ಅಹಿತರುಗಳಿಂಧಾರ್ತರಾಷ್ಟ್ರರಿಂಕೂಡಿಕೊಂ

ಡಿಹುದರಿಂದಚಲನಾಗಿಹೆನೆಂದುಹರಿಯೊಡನೆ

ಬಹಪಾಥಃನಮೂದಲಿಸತೆರದಿಂದವಿಂಧ್ಯಾದ್ರಿಮುಂದೆನುದುಡು ||೨||

ಯೆನೆದುಡಾಗಿರಿಗನನುಂಟಲವನಂತಲೆವ

ಲನದುಂನತತ್ಪಂಗದುತ್ಕರದಸತ್ಕರದ

ಶಶಿಕಾಂತಮಯಮಾದರಮಣೀಯೈಕಮನೀಯೈಕಂದರದಸಾಂದರದೊಳ್ಳೂ |

Niladhwaja, he took him with him, and proceeded southward with all his army, closely following the horse. The ground did not afford space for the people on foot; the sky could not contain the rising dust; and the eight quarters were insufficient for the loud sounds of the musical instruments.

2. The Vindhya mountain range shone brightly before them, as though it taunted Arjun, who approached with the horse, saying, " Having *sahadéva*¹, the joyful *nakula*², *arjun*³, and the mighty *vrikódara*⁴, being *mahadilābhridrāju*⁵, *pāndu*⁶ by the *shashikāntakula*⁷, and possessing *dhārtarāshtra*⁸ with *ahitaru*⁹, I am *achala*¹⁰.

3. The mountain shone with the beauty of the multitude of its lofty glistening peaks that pierce the etherial space, and the delightful, pleasing caves of bright beaming chandrakānta; the

1. The name of a tree; also, of one of the Pāndu princes.

2. The mungoose; also, the name of one of the Pāndu princes.

3. The name of a tree; also, of Arjun.

4. The abode of wolves; also, a name of Bhīma.

5. The king of mountains; also, the king of kings.

6. A pale yellowish colour; also, the name of the Pāndus.

7. The chandrakānta stone. See p. 39, n. 7; also, the lunar race.

8. The swan; also, an epithet of the Pāndus and Kurus as sons of Dhritarāshtra.

9. Serpents and trees; also, foes.

10. Immovable; an epithet for mountain.

ముసుకతప్పలమీవమంజుగళనంజుగళ
 దశనదుగ్రాహిగళపుత్తుగళమత్తుగళ
 బీసలాదపీబి=దిరకాడుగళబిరుగళశబరియరనంకులదోళూ ||౩||
 పక్షిమృకజాతిగళలీలేమిగేరమిసుతిహ
 యక్షకింనరకింపురుషగరుడగంధర్వ
 రక్షోగణంగళిందల్ల ల్లిగేనేవపుణ్యోశ్రమదమునిగళిందా |
 ముక్షవానరకులదవివిధజేష్ట్యగళింద
 వృక్షలతేగళకుసుమఫలనమృద్ధిగళింద
 లక్షిగళింద్రమేసేదిదు=దుపుళిందనితనుగంధబంధురదోళూ ||౪||
 అభిలాషేయంతిరేనదానవంసిరియంతే
 విభవాస్పదంకలానిధియంతేమృగధరం
 నభదంతేకుజయుతద్విజనంతేవంశపంశుశ్శిఖితంస్వగ=దంతే |

masses of clouds that cover and feed upon its table lands¹¹, retreats of fierce serpents of poisonous fang, forests of huge pearl-producing bamboos¹², and wild barbarian tribes.

4. With troops of Yakshas, Kinnaras, Kimpurushas, Garudas, Gandharvas, and Rákshasas¹³ in the forms of various birds and beasts, in amorous sport ; with Munis in their numerous and beautiful hermitages ; with the varied antics of bears and the monkey tribe ; with abundance of trees, creepers, flowers, and fruit ; and with the delightful fragrance of the persons of the female foresters,—the lofty mountain was beautiful to the eye.

5. The radiant mountain was like desire *sadánavam*¹⁴; like Lakshmi *vibhaváspadam*¹⁵; like the moon *mrigadharam*¹⁶; like the sky *kujayutam*¹⁷; like the twice-born¹⁸ *vamshaparishóbhi-*

11. When clouds descend, and settle upon the mountains, they are said to come for pasture.

12. Pearls are said to be formed in bamboos, and some other plants.

13. Different classes of demigods and demons, who can assume other forms at pleasure.

14. Always new, i. e. never satisfied ; and, inhabited by Dánavas, or demons.

15. The source of wealth ; also, the birthplace of birds.

16. Bearing upon it the form of an antelope, which the spots on the moon are supposed to resemble ; also, the abode of wild beasts.

17. Having the planet Mars ; also, having trees.

18. Bramins. See p. 99, n. 41 ; and p. 100, n. 42.

ಶುಭಸುರಭಿಸಂಭೃತಂರೂದಂತೇಶರಥೃತಂ
 ಸಭೆಯಂತೆಚಿತ್ರಪತ್ರಾನ್ವಿತಂದಿನಕರ
 ಪ್ರಭೆಯಂತೆಪುಂಡರೀಕೋಲ್ಲಾಸಕರಮಾಗತಚ್ಛೈಲಮೆನೆದಿದು = ದೂ ||೨||
 ನಾಗಭೂಪೂನಾಗಿವನಲ್ಲಹರಿಗೆಕ್ಕ
 ಯಾಗಿಪಾಲ್ಗಡಲ್ಲಶಿವಿನಿವಾಸಸ್ಥಾನ
 ಮಾಗದಿಗಾಭಗಮಲ್ಲಪ್ಪಾಪದೋದಾಭಸಮಾಗಿನೈಪತ್ಯಮಲ್ಲಾ |
 ಗೋಗಣಾನ್ವಿತಮಾಗವ್ರಜಮಲ್ಲಖಗ್ಗಧರ
 ನಾಗವಟುಭಟನಲ್ಲಮುಷ್ಠೀವಿಲಾಸಕರ
 ಮಾಗನೃಪಗೇಹಮಲ್ಲೇನಿಸಿದು = ದಾಶ್ವರ್ಯಸಾಂದ್ರಮುಚಲೇಂದ್ರಮೆನೆವಾ ||೩||
 ಶೃಂಗಮಯಮುರುಶಿಲಾಪಾಂಗಮಯಮದಿತಮಾ (ಶಿಲಾಸಂಗ)
 ತಂಗಮಯಮನುಪಮಭುಜಂಗಮಯಮುಂನತಪ್ಪ
 ವಂಗಮಯವಿತತಸಾರಂಗಮಯಮದ್ಭುತಸಂಗಮಯಶರಭಮಯವೂ |

*tam*¹⁹; like Indra's heaven *shubhasurabhisambhritam*²⁰; like battle *sharadhritam*²¹; like a council-hall *chitrapatrānvitam*²²; like the brightness of the sun *pundarikōllāsakaram*²³.

6. The wonderful mountain was adorned with the serpent, yet not Shiva²⁴; the abode of *Hari*²⁵, yet not the milk-sea²⁶; the residence of *shikhi*²⁷, yet not one of the eight quarters; beautiful with the *ashtāpada*²⁸, yet not regal magnificence; possessing herds of cattle²⁹, yet not a cowpen; bearing the *khadga*³⁰, yet not a warrior; delightful to the *mahishi*³¹, yet not a palace.

7. Full of peaks, full of huge masses of rock, full of powerful elephants, full of matchless serpents, full of large apes, full of herds of deer, full of monstrous lions, full of octopeds³², full of

19. Of illustrious descent; also, beautiful with bamboos.

20. Possessing the beautiful Kána-dhenu; See p. 11, n. 21. also, fragrant flowers.

21. Having arrows; also, having reeds.

22. Adorned with paintings; also, adorned with varied and beautiful leaves.

23. Delightful to the lotus; also, delightful to the elephant.

24. See p. 1, verse 2.

25. Vishnu; also, the lion.

26. See p. 12, n. 26.

27. Agni, the regent of the south-east quarter; also, the peacock.

28. The eight requisites to royal state; viz. territory, wealth, army, elephants, horses, parasols, fly-brushes, and palanquin; also, a fabulous animal with eight legs.

29. The distinction is between wild and tame cattle.

30. A sword; also, a rhinoceros.

31. A queen; also, the buffalo.

32. See n. 28.

ಭೃಂಗಮಯಮವಿರಳವಿಹಂಗಮಯಪಿಣ್ವಪ್ಪವಕು
 ರಂಗಮಯಮಮರಿಯರನಂಗಮಯಕೇಳಗಲ
 ಸಂಗಮಯಮಿನಿಪಗಿರಿಭಂಗಮಯಮಿಲ್ಲದುತ್ತುಂಗಮಯಮಾಗದುದೂ ||೨||
 ಬಹುಕಾಲಮೆನಗಿನೀವುಳ್ಳೆಗರದಪುರುಷಾರ್ಥ-
 ಕಹಹಮೃದ್ವಿಂದುಗಲನೀಗಸುರಿದಪೆನೆಂದು
 ಮಹಿನಭಸ್ಥಳಕುದುಸ್ತುಖಮಾಗಸೂಸುವರಜದನೊನೆಯೆನೆಧೂಳಿಜೇ |
 ಬಹಳತರುಸುಲ್ಪಲತೆಮೃಗವತ್ತಿಕ್ರಮಿಕೇಟ
 ಗುಡೆಡೊಣೆಮೊರಡಿವಳ್ಳ ಕೊಳ್ಳ ಜರಿಸರಿಜಲುಗು
 ಗಹನಗಂಹರವಿಂಧ್ಯಾದ್ರಿಯಂಫಲಗುಣಾನಿನೀನಿತುಳ್ಳದಸಿಯರದುದೂ ||೩||
 ಹರಿಯನೇವಕರಬರವಂಕಾಣತಾವಿಂಧ್ಯ
 ಗಿರಿಯದುಮಾರ್ಗಮುಂಸಸ್ತುಗಮಾಯ್ದು
 ರ್ಧರಹೃದಯವನಜಾಂಧಕಾರಮುಂಸುಪ್ರಕಾಶಿತಮಾಯ್ದುವಿಕೃತಿಯಡಗೇ |

bees, full of thronging birds, full of beautiful antelopes, full of crowds of deities in loving pastime,—the mountain was lofty, and without defect³³.

8. Raising the dust,—as though Earth, grateful for the benefit long time vouchsafed in showers of rain, resolved to pour, in return, showers of dust, were now, with uplifted face, sprinkling fountains of dust to the sky,—Arjun's army trod down the Vindhya mountains—their numerous trees, shrubs, creepers, beasts, birds, reptiles, insects, caves, pools, hills, dales, ruggednesses, precipices, valleys, springs, forests, ravines—and levelled them with the ground.

9. As the horse proceeded, closely followed by the army,—seeing the approach of the servants of Vishnu³⁴, the Vindhya mountain's bad ways became good ways³⁵; the darkness of its inaccessible internal forests shone with light³⁶; changing its form, with mighty power the space was cleared³⁷; the

33. An ingenious assemblage of similar sounds is the beauty of this verse.

34. Also, horsemen.

35. This and the succeeding clauses have a moral as well as a physical meaning. As the ways of the wicked become righteous by association with the servants of God, on the approach of Vishnu's

servants the bad ways became good; i. e. the rough places became plain.

36. The words mean also, the moral darkness of its lotus-heart was enlightened.

37. Also, with glorious majesty it obtained heaven.

ಉರುತರಪ್ರಭಾವದಿವಿಮುಕ್ತಭಾವಿತಮಾಯ್ತು
 ನಿರುಪಮಾಶಾಪರಿಜ್ಞಾನಮಾಯ್ತಿರದೆಗೋ
 ಚರಮಾಯ್ತು ವಿಷ್ಣು ಪದಮೆನೆನಡೆದುದಾಹಯಂಜೆಂಬಿತದೆನೀನೆನಹಿತಾ ||೯||
 ಮಂದಿಸಂದಣಿಸಿಜೆಂಗೊಂಡುನಡೆತರೆಕುದರೆ
 ಮುಂದೆಬರೆಬರೆಕಂಡು ಹೊಂದುಯೋಜನದಗಲ
 ದಿಂದೆನೆವಿಲೆಯನದರೊಳ್ಳೊರಳ್ವ ಪಿನೆಂಬತವಕದಿಂದತಿಭರದೊಳ್ಳೂ |
 ಬಂದಡದಾಕಲ್ಲ ಮೇಲೆಹರಿಕಾಲಿಟ್ಟು
 ದಂದುಹರಿಮೆಟ್ಟಿದರೆಪಿಂಣಾದುದಂತೆಮೇ
 ಣೆಂದಾಗದಿದಾಕುಪುದೆಪೇಳೆಂಬಿನಿಮಹೀಪಾಲಕೇಳ್ವದ್ಭುತವನೂ ||೧೦||
 ಕಾಲಿತಲಾಘ್ರಿಲೆಯೊಳ್ಳಾತುರಂಗದಬುರಂ
 ಕೀಲಿಸಿತುಭಂಗನದೆಕೂಡೆಬೆಚ್ಚಂದದಿಂ
 ಮೇಲೆನಡೆಗೆಟ್ಟುನಿಂದುದುರುದ್ರನಮನೋರಥದಂತೆನಿಜತನುವಿನಾ |
 ತೀಲೆಯುಡಗದುಡಾಕೃತಿಯುಭಂಜಿಕೆಯೆನ
 ಲೂಘಲೋಲಕೇಳೈಕ್ಯಮಾಗದುಡಾಕಲೊ
 ಳಾಲಿತವಾಜಿಪುಣೀಣೆಂದುಮಂಡಲದೊಳ್ಳೊಪ್ಪುವಮೃಗಾಂಕದತೆರದೊಳ್ಳೂ||೧೧

eight quarters became brightly visible³⁸; and the sky appeared³⁹.

10. The people crowding, and following closely behind, the horse, as it went forward, saw a rock ten miles in extent; and, wishing to roll itself upon it, came swiftly, and ascended it. The *hari*⁴⁰ placed its foot upon the rock—Say! Will it not now happen as it did then, when *Hari* stepped upon the rock, and it became a woman⁴¹? Hear, O king, the wonder!

11. No sooner had it stepped upon it, than the horse's hoofs stuck fast in the rock, immovable as though they had been soldered. It stood unable to proceed—like a poor man's wish⁴². Its action ceased like a hewn statue. Hear, O beloved of earth! The magnificent horse became one with the rock, like the beautiful antelope in the orb of the full moon⁴³.

38. Also, its excessive lust became the highest wisdom.

39. Also, it saw, or arrived at heaven.

40. Horse; also a name of Vishnu, as in the next clause.

41. The wife of a rishi, having incurred the displeasure of her husband, was,

by his curse, transformed into a rock. The curse was removed by the dust of Rāma's feet touching the rock.

42. Which is swift enough to compass the earth in a moment of time; but effects nothing.

43. See p. 186, n. 16.

ಗಾಳಿಯಂಮಿಕ್ಕುನಡೆವಾಹಯಂಕಾಲ್ಯಲೂ
 ಕೀಳಲಾರದೆಂದುದರೆಯೊಳ್ಳೇನಚ್ಚರಿಯೊ
 ಪೇಳಬೇಕೆಂದುಚರಕ್ರತಂದುಪಾಧಾಂಗೇಬಿಂತ್ರಿಸಿಕ್ಯಮುಗಿಯಲೂ ।
 ಕೇಳಿವಿಸ್ತೃತನಾಗಿಬಂದುನೋಡಿದನಲ್ಲಿ
 ಗಾಳನಟ್ಟಿದನಬ್ಬರಿಸಿನೆಳ್ಳೆಗಳಿಂದಪೊಯಿ
 ದೇಳಿಸಿದೊಡದುಪ್ರಲೇಪವಾದುಸಿಲುಕಿತಾಕುದರಕಲ್ಲೆಡೆಯೊಳ್ಳೂ ||೧೮||
 ಬಳಿಕಚಿಂತಿಸಿದನಜ್ಞಾನನಿದೇನಾದೊಡಂ
 ಮುಳಿದಮುನಿಪನಶೌಪಮಾಗಬೇಕೀವನ
 ಸ್ಥಳದೊಳ್ಳಾಶ್ರಮಮುಂಟಿನೋಳ್ಳುದಗಲದೊಳ್ಳೆಂದುಚಾರರಂಕಳುಪಲವರೂ ।
 ತೊಳಲಿನಿಮಿಷದೊಳರಸಿಬಂದುಬಿಂತ್ರಿಸಲ್ಕೆ
 ಫಲುಗುಣಂಪ್ರದ್ಯುಮ್ನವೃಷಕೇತುವನುನಾಲವ್ಯ
 ಕಲಿಯೌವನಾಶ್ವನೀಲಧ್ವಜರನ್ವಿತರಂಕೂಡಿಕೊಂಡೈತಂದನೂ ||೧೯||
 ವೆಗ್ಗಲಸದಿನಚಂದ್ರವವನಿಖಿಪಜ್ಞಾನ್ಯ
 ರೊಗ್ಗಹರುಪೈರಮಿಲ್ಲದೆನಿಖಿಳಮೃಗಪಕ್ಷಿ
 ಮೊಗ್ಗಲರ್ಕಾಯ್ವಣ್ಣೃಗೇಳಂಬೀಯವೆಂದೆಂದುಮೆಲ್ಲಾತರುಗಳೂ ।

' 12. The horse, which surpassed the wind in speed, unable to extricate its feet, stood fixed in the stone. "What prodigy is this? We must make it known," the messengers said, came, and informed Arjun, saluting him with joined hands. He heard, was amazed, came, and beheld. Then sent people, who shouted, beat it with whips, and tried to make it move. But the horse stuck fast in the rock, as though it had been glued.

13. Arjun was much distressed. "What can this be? It must be the curse of an angry Muni. Is there any hermitage in this forest? Explore it everywhere," he said, and sent forth spies. They searched around; returned immediately, and informed him. Arjun took with him Pradyumna, Vrishakétu, Anusálva, the brave Youvanáshwa, and Níladhwaaja—these five—and came to the place.

14. Before them appeared a hermitage⁴⁴ where, without excess, the Sun, Moon, Wind, Agni, and Indra dwelt together⁴⁵; free from enmity, all the beasts and birds herded in company;

44. A hermitage is a portion of a forest, not a mere house.

45. The elements represented by these deities were pleasantly blended.

46. Indra is the god of rain. The ele-

ಸಗ್ಗದವರಂತೆಬೇಡಿವನೀವುದಾವಗಂ •

ಸುಗ್ಗಿಯಾಗಹವಾರುಮುತುಗಟ್ಟಂಸಲೆಜಿಕ್ಕು

ತಗ್ಗುಶೀತೋಷ್ಣ ಸುಖದುಃಖಂಗಳೈಗೈಯದಾಶ್ರಮವೊಂದುಮುಂದೆನೆದುಡೂ||೧೪||

ವೇದಶಾಸ್ತ್ರಾಗಮಸ್ತೃತಿಪುರಾಣಾವಳಯ

ನೋದಿಸುವಕುಶೇಸಮಿತ್ತುಪ್ಪಳಲಮೂಲಪ

ರಾಧಿಗಲೈನೊದವಿಸುವಜಪತಪಸ್ಯಾನಾಗ್ಯಹೋತ್ರವಿಧಿವೇಳೈಗಳನೂ |

ಸಾಧಿಸುವರವಿನಮಸ್ಕಾರಹರಿಹರಸಮಾ

ರಾಧನೆಗಳಂಮಾರುವತಿಧಿಗಳನಧೀಯಿಂ

ದಾದರಿವಯೋಗಮಾರ್ಗ ದೊಳೈನೆಮುನಿಗಳಾಶ್ರಮದೆಡೆಯೊಳುರುತಿರ್ದ||೧೫||

ಸುತದಿರ್ದ ಪಾವಕನೊಬಿಸಿಲ್ಪಾಣ್ಣ ರವಿಯೊತಂ

ಪಿಡಿದಿರದಚಂದ್ರಮನೊವಿಪ್ಪಕಂಠನಾಗದಿಡ

ಮೃತನೊರಜಮಂವೊದ್ದ ದಂಬುಜಾನನನೊಳನಿತಲ್ಪನಲ್ಲದಿಹದಿಪ್ಪೊ ವೋ |

buds, flowers, green and ripe fruits, and tender foliage, were ever in fadeless bloom ; every tree, like the trees of paradise⁴⁶, yielded whatever was desired ; the six seasons formed perpetual spring ; no towering hills, nor sinking dales ; and where no extremes of heat or cold, of joy or sorrow, arise.

15. In the hermitage were Munis engaged in studying the vedas, shastras, science, law, and puranas ; others preparing sacred grass, wood for sacrifice, flowers, fruit, edible roots, and leaves⁴⁷ ; others observing the forms and hours of prayer, devotion, ablutions, and the worship of fire⁴⁸ ; others making prostrations to the Sun, and worshipping Vishnu and Shiva ; others kindly entertaining strangers ; and others in abstract devotion.

16. Is this Agni without his consuming power ? The Sun without his heat ? The Moon without her cold ? Shiva without his poisoned throat⁴⁹ ? The Lotus-born⁵⁰ without his passion ? Vishnu without his serpent-couch⁵¹ ? A mass of

46. Indra's heaven.

47. Articles of food, or used in daily worship.

48. Or maintaining the sacred fire.

49. The milk-sea was churned by the gods and demons, who used mount Mandara as a churning stick, and the king of serpents as a rope. The serpent, du-

ring the labour, vomited poison, and threatened ruin to the three worlds. Shiva drank it up. Hence his throat is blue.

50. Bramha, who sprung from a lotus, and whose quality is passion.

51. See p. 12, n. 26.

ಕಡುತೇಜದೊಬ್ಬ ಮೊಕಾಂತಿಯನಿಜಾಕಾರ
 ದೊಡಲೊಪೀಳೆಂಬಸಾಧರಿಮುನಿಪನಾಶ್ರಮದ
 ನಡುವೆಕುಳ್ಳಿದುಃಸುಖಮೋಗದೊಳ್ಳರಲೈದನಡತಂದಜ್ಞಾನಂಕಂಠನೂ || ೧೬ ||
 ಬಂದುಸಾಕ್ಷಾಂಗದಿಂದೆರಗಿಸಾಧರಿಮುನಿಯು
 ಮುಂದೆಕೈಮುಗಿದುನಿಲಲಾಪಾರ್ಥನಂಪ್ರೀತಿ
 ಯಿಂದಸತ್ಕುರಿಸಿಕುಶಲಂಗಳಂಕೇಳ್ವೊಲಿ ಗೇಕೆಬರವಾಯಿತೆನಲೂ |
 ಅಂದುಕುಲಗೋತ್ರಮಂಕೊಂದಪಾಪಂವೋಗ
 ಲೆಂದಶ್ವಮೇಧಮಂತೊಡಗಿಯೆನಂಧಮು
 ನಂದನಂಕಳುಬಿದಂಹಮರಕ್ಷಗದರೊಡನೆಬರೆಸಿಲುಕಿತದುಶಿಲೆಯೊಳ್ಳೂ || ೧೭ ||
 ಯೆಲೆಮುನೀಶ್ವರತಪಾನುಗ್ರಹದೊಳ್ಳಲ್ಲದೀ
 ಶಿಲೆಯೊಳ್ಳೊಂದಿದಹಯಂಬಿಡುವದಂಕಾಣೆನೀ
 ಸುಳ್ಳುಹಬೇಕೆಂದೆರಗಲಜ್ಞಾನನವೊಗನೋತಿನಗುತಸಾಧರಿನುಡಿದನೂ |
 ಶಿಲ್ಪಪಿದಂಪಂತೆಭಾರತಯುದ್ಧಮಧ್ಯದೊ
 ಳ್ಳಾಜನನಾಥನಿನಗೆಮತ್ತೆಯುಮಹಂಕಾರ
 ಮೃದುದಿಲ್ಲ ಕಟಜಗದೊಳ್ಳೊಲ್ಲವರಾಕಾಯ್ವರಾಬಲ್ಲಡುಸುರೆಂದನೂ || ೧೮ ||

radiant glory? The personification of meekness? So one might ask, as Soubhari, chief of Munis, sat in the midst of the hermitage, absorbed in blissful abstraction. Arjun came forward, and saw him.

17. He came and prostrated himself; then stood before Soubhari with joined hands. The Muni received him with the greatest kindness, asked him of his welfare, and why he had come. Arjun replied: "The son of Dharma, wishing to put away his sin in slaying his family and race, has commenced the horse-sacrifice, and sent me for the defence of the horse. As I came with it, it stuck fast upon a rock.

18. O lord of Munis! Except by your favour, I see no way of liberating the horse that is fast in the rock. O preserve me!" he said, and fell at his feet. Soubhari, looked on Arjun's countenance, and, smiling, said, "Krishna taught you formerly amidst the Bhárata war⁵². Alas! Is your *ahan-*

52. When the Pándus and Kurus were drawn out against each other in battle-array, Arjun, in deep affliction at the

prospect of murdering his relatives, refused to fight. Krishna instructed him in the nature of the soul, and prevailed

ಶ್ರೀಕೃಷ್ಣ ನಿರಮಂದೆವಂಶಮೂಕೊಂದೆನೆಂ
 ಬೀಕೃತ್ಯದಿಂಪಾತಕಂಬಹುದೆನಿಸೊಳ್ಳ
 ದಾಕೃಪಾನಿಧಿಯಸಾಂನಿಧ್ಯಮಿರುತಿರಲಾಗಿವಾಜಿಮೇಧಂಜೀಹುದೇ ।
 ಆಕೃತಾಂತಜನರುದಿಲ್ಲಲಾಲೋಕದೊ
 ಳ್ವಾಕೃತರತೆರದಿಂದಹರಿಮನೆಯೊಳ್ಳಕೆಗದೇ
 ಭಾಕೃತಿಯಹರಿಯೊಡನೆಬಂದೆಸುರಭೂಜಮಿಕೆಶಾಲ್ವಲಿಯನರನುವಂತೇ||೧೯||
 ಕೊಟ್ಟಿಗೆಯಕಾಮಧೇನುವನೊಲ್ಲ ದಧಿಯಿಂ
 ಕಟ್ಟರಣ್ಯದಫಲಿಯನರಸಿಕೆಯಲೊಡೆಯ
 ಕಟ್ಟುವೆಯಲಾತುರಗಮೇಧಮೇಗೈವುದಾಹರಿಯಸಾಂನಿಧ್ಯಮಿರಲೂ ।

*kāra*⁵³ yet undestroyed? In the world, who are slayers? and who are preservers? Tell me, if you know.

19. When the glorious Krishna is present, can one sin by the slaughter of his race⁵⁴? Is there any need of the horse-sacrifice when you have with you the presence of that eternal sea of grace? Like earth-born fools, whilst you have *Hari*⁵⁵ at home, you come following a *hari* shaped like an ass. It is like searching for a brier when one has the tree of paradise⁵⁶.

20. Despising the celestial cow⁵⁷ in your own stall, you come eagerly seeking a tiger of the dense jungle, to milk it. What will the horse-sacrifice do for you whilst you have Krishna's presence? Have you yet no wisdom? Has the son of Dharma lost all his sense? Alas! Alas! A vain infatuation has seized

upon him to engage in combat. The doctrine referred to, is given in these words; "These bodies, which envelope the souls that inhabit them, which are eternal, incorruptible, and surpassing all conception, are declared to be finite beings; wherefore, O Arjun, resolve to fight. The man who thinketh that it is the soul which killeth, and he who thinketh that the soul may be destroyed, are both alike deceived; for it neither killeth nor is it killed. * * * How can the man, who believeth that this thing is incorruptible, eternal, inexhaustible, and without birth, think that he can either kill, or cause it to be killed? As a man throweth away old garments, and putteth on new, even so the soul, having quitted its old mortal

frames, entereth into others which are new. The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for it is indivisible, inconsumable, incorruptible, and is not to be dried away. It is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable. Therefore, believing it to be thus, thou shouldest not grieve. Bhagavat-Geeta, Lec. II. v. 18—25.

53. Egotism, self-consciousness, individuality.

54. Sin cannot occur in his presence.

55. See p. 189, n. 40.

56. See p. 191, verse 14, n. 46.

57. See p. 11, n. 21.

ಹುಟ್ಟಿತಿಲ್ಲ ವೆನಿಸಗರಿವುಧಮಃ ಸೂನುಮತಿ
 ಗೆಟ್ಟಿಹನೆವಿವವಪ್ರಥಾಕರಿಭ್ರಮಣನಿಮ
 ಗಟ್ಟಿತೆಂದಮರೇಂದ್ರಸೂನು ವಂಜರದುಸೌಭರಿನುಡಿಬೋಡಿತೆಂದನೂ ||೮೦||
 ಹರಿಯುನುಳಿದಾವುಬದುಕುವರಲ್ಲ ಚಿತ್ತದೊ
 ಲ್ಲರಿತನಾಗಿಹನಾವಗಂಧಮಃ ಸೂನುಮರ
 ದಿರನಾಮುರಾರಿಯನಿರೂಪದಿಂತೊಡಗ ಮಾಡುವನೀ ಮಹಾಕ್ರತುವನೂ |
 ತರಳತೆಯೆಮರವೆಗರಿವನುಪದೇಶಿಪಡೆನೀವು
 ಗುರುಗಲ್ಲವೆನಾವುಧನ್ಯರಾದವೆವಿನು
 ಕರುಣಾದಿಂದಿಲೆಲೆಯೊಳ್ಳೊಂದಿದತುರಂಗಮಂಬಿಡಿಸಿಕೊಡಬೇಕೆಂದನೂ ||೮೧||
 ಯಿಂನುಚಿಂತಿಸದೆಕೃಷ್ಣಸ್ತುರಣಿಯೆಂಮಾಡಿ
 ನಿನಹಸ್ತಸ್ಪರ್ಶನಂಗೈದೊಡಾಕುದರೆ
 ಮುಂನಿನಂತವನಿಯೊಳ್ಳಡದವು ದುಪೋಗುನೀನೆಂದುಸೌಭರಿನುಡಿಯಲೂ |
 ತೆನೊಳ್ಳಗೆತಾನೆವಿಸ್ತೃತನಾಗಿಪಾಥನದ
 ರುಂನತಿಯೆತುದಿಮೊದಲನರುಪೆನ್ದ ಜ್ಞಾನನಂ
 ಪಂತತಾವನನಜಃ ನಂಗೆವಿಸ್ತರಿನಿದಂಮತ್ತೆ ಪುರಾರ್ವಾ ಪರವನೂ ||೮೨||
 ಲಿಲಿಸರ್ಜನಮುಂನವಿಪ್ರನುಂಟೊವನು
 ದ್ವಾಲಕಾಬ್ರೂಂತಿಳಿದನವಿಳಸಾಸ್ತ್ರಗಂಗಳಂ
 ಮೇಲೆವೈವಾಹದೊಳ್ಳವ್ಯಧುವಾದ್ಯಾತಂಗೆಚಂಡಿಯೆಂಬಾಕೆಬಿಜಕಾ |

you." Thus Soubhari reviled Indra's son ; who then replied :—

21. " We seek not to live separate from Krishna ; he ever fills our minds. The son of Dharma cannot forget him. By Krishna's command he has undertaken, and performs this great sacrifice. Are not you a spiritual guide to instruct the ignorance of youth ? We are now fortunate indeed. In pity liberate, and give us the horse that is fast in the rock."

22. Soubhari replied: "No longer grieve. Think of Krishna, and touch the horse with your hand, and it will move on the ground as before. Go." Arjun, amazed within himself, said, "Tell me the matter from the very beginning," And the learned saint fully related to him the circumstances from first to last :—

23. " Attend, O Arjun ! Formerly there lived a bramin, whose name was Uddālaka. He was well versed in all the shas-tras. By marriage, a woman called Chandi became his wife. He

కాలకాలదజపానుష్ఠానపూజేగళు
 గాలస్యమంమాడదేనపరిచర్యకను
 కాలేయోగాదుమనీవాతేయంనాగపుదునినిదోడింతేందళూ || ౧౩
 యేళ్ళనితునినమాతంకేళ్ళవేదేణికే
 గోళ్ళదిపరిచర్యమనీవాతేయేందేబ
 తల్లియవల్లనినిందుదంమాడనిదాజండిజండిగోళ్ళలూ |
 ముళ్ళదిదమరనేరిదంతాదుదిహపరకి
 దోళ్ళతాదపుదేబందుదుతపొలానియేం
 దళ్ళేయోళ్ళోల్లొలేల్లోడతేరదలుద్దాలకంజింతిపంపుతిదినదోళ్ళూ || ౧౪||
 యీతిరుతిరత్మేకౌండిణ్యనింబోలొవముని
 పంతంసమనేగేబరలాతనంసత్తురిసి
 జింతేవేత్తిరలవనిదేనిందుబేసగొండకవల్లపుతికూలతేయను |
 అంతరినదేల్లమంపేళ్ళోడవనిదకనిం
 ముంపేబపరితమంమాడలాదపుదేం
 సంతాపమంబిడిసిబిళ్ళోడ్డంకవంతిథేయాత్రేగ్గేదిదనత్తలూ || ౧౫||

said to her, ' You must avoid idleness, attend upon me whenever I am engaged in prayer, religious observances, or worship ; and conduct the household affairs.' To which she replied :—

24. ' Don't think that I am going to regard the least fraction of what you say. I never meddle with service or household matters. I shall not obey your commands.' Thus Chandi opposed. ' I have climbed a tree thick with thorns⁵⁸. Can any good come of this, either in this world or the world to come ? My religious meditation is destroyed.' Uddálaka thus grieved from day to day, as though an arrow stuck fast in his side⁵⁹.

25. Matters stood thus, when a Muni named Koundinya came to his house. He courteously received him, but was in deep distress of mind. ' What is the matter ?' the Muni enquired ; and he told him, without reserve, all her perverseness. ' In future, do you insist upon the opposite of what you wish, and you will gain your point,' he said, removed his grief, took leave. and proceeded on his pilgrimage.

58. In which one cannot remain, and which it is impossible to get down from.

59. Which it is death either to keep there, or to extract.

ಉದ್ದಾಲಕಂ ಬೃಹಕತಂ ನಮಂದಿರಮೊಳುರು '
 ತಿಬ್ಬನಮಯಕೆ ಪಿತ್ತಪ್ರಾಧ್ಯದಿವಸಂಬಂದ
 ಕೆದ್ದು ಚಂದಿಯೊಳ್ಳೆಲ ನಾಳೆ ಪೈತ್ತಕಮದನಾಡಿದಲ್ಲದೆ ಮಾಡೆನೂ !
 ಕದ್ದು ತಜೆನಧಮಧಾನ್ಯಪ್ರೀತಿಶುಖಮಂ
 ಪೊದ್ದಲಿಯ್ಯೊಂದು ವಸ್ತು ಗಳಿಸೊಂದುಮಂ
 ತದ್ದಿನಕೆ ಮರುದಿನದೊಳ್ಳೆ ಸ್ವಬಹನಪಾತ್ರಂಗಿಂದೊಡಂತೆಂದಳೂ ||-೧೬||
 ನಾಳೆ ಮಾಡಿಸುವಿನಾಂ ಪೈತ್ತಕವಸ್ತುಮದ
 ಶುಖಧಾನ್ಯಪ್ರೀತಿಶುಖಮಂ ಕೊಂಡುಬಹೆ
 ನಾಲಯದೊಳ್ಳೆ ತಿಬ್ಬವಾದವಸ್ತು ಗಳಿಸಲ್ವದೆ ಕೂಡೆನರ್ಥಿಯಿಂದಂ !
 ಪೇಜಿಸುವಿನಂದಿನದಿನದೊಡಲಾತ್ರಿಮೈವಿ
 ಶುಖಗುಣಸಂಪನ್ನವೇದಪಾರಂಗತನು
 ಶೀಲರಹಸತ್ವಾಪ್ರದವನಿಯಮರಗ್ಗೇ ಸ್ವಾಂತಿಗವನಿತೆಂದನೂ ||-೧೭||
 ಲೆದೊಡೆಕುತುಕಕಾಲನುಂಬಿಡುವಿನರ್ಚನೆಯೊ
 ಳುದುಸಿನಾಂಬಂದವಿಕ್ರಂಪಾಕದನ
 ಪೊದನನುಪಾಯನಗುಪಾಜ್ಯಮಧುತ್ಯೈಲವೃದ್ಧಭಕ್ಷಣೋಜ್ಯಾದಿಗಳನೂ !

26. Some time afterwards, Uddālaka dwelling at home, the day for performing his father's funereal rites approached⁶⁰; and he said to Chandī, 'Ho! Tomorrow is the day for my ancestral rites; but I won't perform them till the day after. I'll steal and bring some refuse grain, and rice, and herbs. I won't provide a single thing that's pure⁶¹; and the day after I'll go and invite some worthless fellow⁶².' To which she replied:—

27. 'Then I'll perform the rites *tomorrow*; and I'll bring the very best paddy, and grain, and rice, and herbs; and I'll do my utmost to collect in the house none but the very purest things; and I'll send the evening before, and invite gods of earth⁶³ endowed with every excellence, well versed in the vedas, of virtuous conduct, and most worthy.' To Chandī he then said:

28. 'Well then, I'll let the proper time⁶⁴ pass by. I won't do homage to the bramins who come. And I'll take good care

60. As long as a son lives he must perform certain ceremonies on every anniversary of his father's death. These are similar to the ceremonies performed after the funeral, and are amongst the most important Hindu rites. Bramins are invited, feasted, and presented with cloths and gifts in money.

61. Ceremonially; some things being forbidden.

62. To come on the preceding day! And but one person!

63. Bramins.

64. From noon till three o'clock; during which time only the rites must be observed.

ಸ್ವಾದುಫಲಕಃ^{೬೫} ರಿವಿಸುತಶತಖನಿಮಃ^{೬೬}ಲಪ
 ಯೋದಧಿಗಳಂಸಕುತ್ಸಿತಮಾಗುವಂತೆನಂ
 ಪಾದಿಸಿಪಿತೃಪ್ರಾಧಮಂಮಾಡಿವಸ್ತ್ರದಕ್ಷಿಣೆಗಳಂಕೊಡೆನೆಂದನೂ ||೧೦||
 ಯೆಂದೊಡೆಕುತುಪಕಾಲಮಂವಿಾರಲೆಯೈನಾಂ
 ಬಂದವಿಪ್ರರನಾದರಿಸಿಪೂಜೆಗೈಸದಿರೆ
 ನಿಂದೊಲ್ಲೆನೆಂದುವಬ್ಬಣಿಸಿದಿನಿಲ್ಲಮಂಸಂಪಾದಿಸದೆಮಾಣೆನೂ |
 ತಂದಮಲವಸ್ತ್ರತಾಂಬೂಲವರದಕ್ಷಿಣೆಗ
 ಳಿಂದಸತ್ಕುರಿಸಿಕ್ಕಳುಹಿಸದೆಬಿಡೆನಿಸುತನಲ
 ವಿಂದೊದವಿಸಿದಳುಬಿಳಿಸದ್ರವ್ಯಮಂಬಳಿಕಚಂಡಿಪಾಕಂಗೆೈದಳೂ ||೧೧||
 ಕಂಡನೀತೆರನನುದ್ದಾಲಕಂಸಂತನಂ
 ಗೊಂಡುಮನದೊಳುಪೊರಗೆತಾನೊಪ್ಪದವನಾಗಿ
 ಚಂಡಿಪೇಳಿದವೋಲಾಪ್ರಾಧಮಂಮಾಡಿಸಂಪ್ರೀತಿಯಿಂಪಿವರಿತದಾ |
 ತೊಂಡುತೊಳುಸಂಮರದುಕಮಾಣಂಗಮಾಗಿದ್
 ಪಿಂಡಮಂತೆಗದುಮಡುವಿನೊಳುಹಾಯ್ದೊಡೊಡು
 ದ್ದಂಡದಿಂದೆತ್ತಿಬೀದಿಗಿಟಿಸುಡಲಾದ್ವಿಜಂಕೋಪಭೀಷಣನಾದನೂ ||೧೨||

that the well cooked rice, sweet rice-milk, jaggory, ghee, honey, oil, rich cakes, dainties, sweet fruits, sugar, delicious herbs, pure milk, and curds are all spoiled. Thus I'll perform the rites ; and I'll not give either cloths or money.'

29. ' And I won't let the time pass by. I am determined to shew kindness, and pay homage to the bramins who come. And see if I don't provide every thing that you have just now said you would not have. Depend upon it I shall honour and kindly dismiss them with the best cloths, and betel, and princely gifts,' Chandi replied, eagerly provided everything of the very best, and commenced cooking.

30. Uddálaka saw it, and inwardly rejoiced. Outwardly he seemed displeased, yet gladly performed the ancestral rites, as Chandi bid him. Forgetting the rule of contrary, ' Take the *pinda*, the chief thing in the rites, and cast it into the pool,' he said ; and she violently seized, and threw it into the street⁶⁵. The twice-born became terrific with rage.

65. Thus spoiling the whole. The *pinda* is a ball of food prepared as an offering to the manes of the deceased, worshipped during the ceremonies, and must

be afterwards cast into water: otherwise the preceding rites are of no effect, and must be repeated.

ಯೆಲೆಗೆನಿನೊಡನೆನಾನ್ಮೆಂಹರಿಯಹೋರುವೆಂ
 ಪಲತನಕೆಳಗಿನೆದಿನೆನರೆಯಾಗಹೋಗಿಂದು
 ಸಲೆಮುಳಿದುಶಾಪಮಂಕೊಟ್ಟುಕಾರುಣ್ಯದಿಂದಾದ್ವಿಜಂಕೂಡೆತಿಳಿದೂ |
 ಕೆಲವುಕಾಲಕೆನಿನೊಳ್ಳಭ್ಯರಹಯಂಜಂದು
 ನಿಲಜುನಂಬಿಡಿಸಿದೊಡಮೋಕ್ಷಮಹುದೆಂದು
 ತೊಲಗಿದಂಸನ್ಯಾಸಕವನತ್ತಲವನಿಯೊಳ್ಳಲ್ಲಾ ದಳವಳ್ಳತ್ತಲೂ ||೩೧||
 ಪೋಕ್ಷಮಹುದಾಗಚಂಡಿಗಾಪವಿಾಗಳುಪ
 ಸಾಕ್ತಿಗೈತಂದುನಿಂದುಹಯಂನೀಮುಟ್ಟ
 ಲೀಕ್ಷಣದೊಳ್ಳೆದ್ದುಪೊದವುದುಪೋಗಿಂನುಮುಂದಣನೃಪಬಲವಂತರೂ |
 ರಾಕ್ಷಸಾರಿಯನೆಮರೆಯದಿರೆಂದುಸಾಭರಿನಿ
 ರೀಕ್ಷಿಸಿಕೃಪಾವಲೋಕನದಿಂದವರನಹ
 ಸಾಕ್ಷನಕುಮಾರನಂಕಳುಹಲಾನತನಾಗಿವನಯದಿಂದಿಬೀಳ್ತೊಂದನೂ ||೩೨||
 ತದನಂತರದೊಳ್ಳಜುನಂಬಂದುಕುದುರೆಯಂ
 ಮುದದಿಂದಮುಟ್ಟಲದುಬಿಟ್ಟುನಡೆದುದುಮುಂದ
 ಕೊದರಿಕೊಳ್ಳುತೆದ್ದುನರನಂಕಂಡುಚಂಡಿತಪಕಾಗಿಕಳುಹಿಸಿಕೊಂಡಳೂ |

31. 'Wretch! How long shall I strive with thee? Thou art determined to be obstinate. Become a rock.' Thus, enraged, the twice-born cursed her. Immediately softening with compassion, 'After a while, a sacrificial horse will come and set its foot upon thee; Arjun will release it; and thy curse will be removed,' he said, and turned away to *sanyása*⁶⁶; and she became a rock in the earth.

32. In proof that Chandi's curse will be removed, the horse has now come, and stands there. If you touch it, it will this instant rise and proceed. Go! The kings before you are powerful. Only forget not Krishna." With this, Soubhari cast a gracious look on Arjun, and dismissed him. Arjun fell at his feet, and humbly took leave.

33. Then Arjun came, and gladly touched the horse; which was liberated; and, shaking itself, went forward. Chandi arose; and, seeing Arjun, took leave of him to retire to the forest for devotion. All the people present were amazed; a shower of

⁶⁶ Sanyása, is the voluntary abandonment of all worldly pleasure, especially forsaking wife, children, and relatives. It is the last and most exalted state of

ವೊದವಿದನಮಸ್ತಜನಮಾಗುಸ್ತಿತಮಾದು
 ದುದುರಿತುಕುಸುಮವೃಷ್ಟಿಬಿಜಕದಕ್ಷಿಣಕೇಸರಿ
 ದುದುವಾಜಿಚಂಪಕಾಪುರಕಂದುಹಿಂದೆಬಹವಡೆನಹಿತವಹಿದಿಂದಾ ||33||
 ಘನಘೋಷದಿಂದವಾಹಿನಿಗಲೈತರುತಿರ
 ಲ್ವನಧಿಮೇರೆಯನತಿಕ್ರಮಿಸಿಬಂದವುಬೆಂದು
 ಮುನಿದುಭೂಮಂತಲಮಿರದೆನಭಸ್ಯಲಕೆಪೋಪಂತೆಧೂಲೈಳುತಿರಲೂ |
 ಅನುಸಾಲವಿಸಾತ್ಯಕಿಪ್ರದ್ಯುಮ್ನಯೌವನಾಶ್ವನ
 ತನಯವೃಷಕೇತುನೀಲಧ್ವಜರಸೈನ್ಯ
 ಮನುಪಮಿತಮಾಗಿನಡೆದುದುಚಂಪಕಾನಗರಜ್ಞಾನನಹಯದಕೂಪೆ ||34||
 ತವೆನವಮಂಗಲಾಸ್ಪದಮಾದೊಡಂಪರಾ
 ಭವಯುಕ್ತಮಾಗಿಪುಡೆಂದುಕೈಲಾಸಾಚ
 ಲವನತುಲಲಕ್ಷ್ಮೀನೀಲಯಮಾದೊಡಂಭಂಗಸಹಿತಮಾಗಿಪುಡೆಂದೂ |
 ಅವಿರಳಸಯೋನಿಧಿಯನಟ್ಟಿದಾನಮಂಮಾ
 ಡುವೋಲಿದುಡಾಪುರಪ್ರಾಸಾದಕೋಟಿಗಲೈ
 ಧವ್ಯಮನುಧಾರ್ಕೀಣರುಚಿಗಜಂಪೂರಗನೋಡುವಜನಗೇವೇಲೈನೂ ||35||

flowers descended⁶⁷; and the horse then proceeded quickly southward, and came to Champacápura, followed by the army.

34. The hosts of Anusálva, Sátyaki, Pradyumna, Youvanáshwa's son, Vrishakétu, and Níladhwaaja went forward with the horse, in countless multitudes, to Champacápura,—the dust rising as though the earth had left its place, and were going to the sky, angry because the sea, overflowing its bounds by the rush of roaring rivers⁶⁸, was coming to seize it.

35. To those who beheld it from without, the city, with the dazzling whiteness of its lofty mansions and ramparts, seemed to be loudly laughing at mount Kailása; because though it also was the abode of *sarvamangala*⁶⁹, it had the great *bhava*⁷⁰; and at the boundless sea of milk; because though it also was the home of the peerless Lakshmi⁷¹, it was subject to *bhanga*⁷².—How shall I describe it?

the bramin, and entitles him who fulfils its requirements, to exemption from future births, and immediate absorption into the deity after death.

67. From the gods in the air above.

68. The word means also, armies.

69. All happiness; also, a name of Pár-

vati, as ever propitious. She is the wife of Shiva, whose abode is Kailásu.

70. A name of Shiva; also, reproach.

71. Wealth; also, the goddess of wealth who was born from the milk-sea.

72. Waves; also, disgrace. The city prided herself in possessing the same

ಯಿದುಪುರಸ್ತಿಯಮಣಿಕಾಂಚೇವಲಯಮೊಭೂ
 ಸುದತಿಮಕೂರಳಲಿರಾಜಿಪರತ್ವವಾಲಿಕೆಯೊ
 ಶ್ರಿದಳಪತಿಗಿರಗಲಂಕಡಿವಂದುತೆಗದಿಡುವೆನೆಂದುತಿರುವುಪಕುಲಿಕದಾ |
 ಪೊದರುಪೆಳ್ಳಿಗಲೈಗಿಡುವಜ್ರಮಯಮಾಗಿನಿಂ
 ದುದೊವಿಮಲಕೀರ್ತಿಚಂದ್ರಿಕೆಯಪರಪುನನಗ
 ರದರಾಜಮಂಡಲದಪರಿವೇಷಮೊಪೇಳ್ಳೆನಲೊಕ್ಕಂಟಿಕಂಣೈನೆದುದೂ ||೨೬||
 ಅನಗರದರಸುಹಂಸಧ್ವಜಂಕೇಲಿನೀ
 ನೇನೆಸಹಿತಜ್ಞಾನವರಮುತುರಂಗರ
 ಕ್ಷಾನಿಮಿತ್ತಂಜಂದುಸೀಮೆಯಂಪೊಕ್ಕುದುದೂತಮುಖದಿಂದಬಳ್ಳಿಕಾ |
 ಧ್ಯಾನಿಸಿದನೊಂದೆರಡುಭುಜೈತನಾಪ್ತಪು
 ಧಾನಿಗಲೈನಲ್ಲರಂಕರಸಿಕೊಂಡವರೊಳ್ಳಿ
 ಧಾನಿಸಿಸುಡಿದನಂದುಶ್ರದ್ಧಾಳ್ವಸುಮತಿಪ್ರಮತಿಯೆಂಬಮಂತ್ರಿಗಲೈ ||೨೭||
 ಯಿಾಧನಂಜಯನತುರಗವನೀಗಕಟ್ಟಿದೊಡೆ
 ಮಾಧವಂತಾನೆಮ್ಮೆದೊಳುನನೆಮಗಕೃಪ್ಪ
 ನೀಧರೆಯೊಳ್ಳುರುತಿಡುಮಿನೆಗಂಕಂಡುಲ್ಲೆಚ್ಚುತನಮೂರುತಿಯನೂ |

36. Is this the jewelled girdle of the city-queen? Is it the necklace of gems sparkling on the neck of the lady Earth⁷³? Has the blazing lustre of Indra's thunderbolt, as he whirled it in the air when he resolved to cut off the wings of the mountains⁷⁴, descended to the earth, and stood fixed as a diamond? Is it the wide-spread halo of pure moonlight-fame surrounding the city's *rajamandala*⁷⁵. Say! For so the ramparts shone.

37. The sovereign of the city, Hamsadhvaja, heard, by his messengers, that Arjun had come with his army, for the defence of the beautiful sacrificial horse, and entered his country. After he had reflected for an hour⁷⁶ or two, he called together all his faithful counsellors, consulted with them, and then said to Sumati and Pramati, his confidential ministers:—

38. "If we now bind this horse of Arjun's, Krishna himself will appear to us. Though Krishna is in the earth, I have not

glory as Kailāsa and the milk-sea, (both of which it resembled in whiteness) whilst it was free from their defects.

73. A city is often called the face of the Earth. See p. 39, verse 12.

74. See p. 12, n. 25.

75. An assembly of princes; also, the

orb of the moon. The fortifications encircled the assembly, as the moon is encircled by a halo in damp weather. The fame of it was bright and white as the light of the moon.

76. An Indian hour is twenty-four minutes.

ಬಾಧಿಸುವದೀದೇಹಮಂನೇರೆತೆರಗೊಳ್ಳುಂನು
 ಸಾಧಿಸುವದೇನಸುರಂಪುಬಂದುತಂನೊಳ್ಳು
 ರೋಧಿಸಿದೊಡನಿತರಿಂದಲ್ಲದೊಡೇನುಳ್ಳದೊಡೇನೆಂದನಾನ್ಮತನಿಗುತಾ || 31 ||
 ಅನರಾಧಿಸತಿನಿಶ್ಚೈಸಿದಂಕದನಮಂ
 ಭೂನಾಥಕೇಳೆವನಕಟ್ಟಿಲೈಯನೆಲ್ಲ ಮಂ
 ತಾನಾಳ್ವದೇಶದೊಲ್ತಂನನಗರದೊಳ್ಳೇಕಪತ್ನಿವ್ರತದೊಳ್ಳರದೊಡೇ |
 ದಾನವಾರಿಯಪೂಜೆಗೈಯ್ಯದೊಡೆನಂತತಂ
 ದಾನಧರ್ಮಂಗಳಂಮಾಡದೊಡೆಗತಿಗಟ್ಟು
 ಹೀನಜಾತಿಗಳೊಡನೆಕೂಡಿದೊಡೆನ್ನೈರಿನಂಪರಿವಾರದೊಳ್ಳಪ್ರಜೆಯೊಳ್ಳೂ || 32 ||
 ಅಂತುಮದರಿಂದೆಲ್ಲರೇಕಪತ್ನಿವ್ರತರ
 ನಂತಪೂಜಾರತಸಾರ್ಭಾಗ್ಯನಂಯುತ
 ರ್ಸಂತತಮಲಂಕಾರಮಂಡಿತನೇತಿಶಾಸ್ತ್ರಸ್ತೃತಿವಿಚಾರಕೃತರೂ |
 ಕಂತುಶರನಿರ್ಜಿತಮೇದಲೋಭವರ್ಜಿತ
 ರ್ಸಂತೋಚ್ಚಭಾಷಿತನೇದ್ಗುಣವಿಭೂಷಿತ
 ರ್ಜಿತತಥಲಾಗತನೇಕಲಭೋಗಾನಿವೃತವೇರಿವಾರದೊಳ್ಳಪ್ರಜೆಯೊಳ್ಳೂ || 33 ||

yet seen the form of the Immutable. Grey hairs and wrinkles will soon afflict this body; then what more can be done?? If the Foe of demons come and oppose me, what matters it whether I die or live??” the king said, smiling.

39. The king resolved on battle. Hear, O lord of earth, all his laws:—Neither in the country he reigned over, nor in the city,—neither amongst his followers or subjects, would he endure any who were unfaithful to the marriage bed; or who neglected the worship of Krishna; or who were not always liberal; or who forgot their position, and associated with people of low caste.

40. Thus, on this account, both in his retinue, and amongst his subjects, all were chaste; devout worshippers of the Eternal; happy; always decked with ornaments; observers of morality and the sacred laws; conquerors of Cupid; free from pride and avarice; cheerful in converse; adorned with virtue; obtaining every wish; and possessed of every enjoyment.

77. There can be no enjoyment, rule, or conquest after old age has come on.

78. Death or life will be equally a blessing.

వికపత్నివృతంప్రాయతంకೋమలం
 మాకాంతకింకరనలంకారపూజ్యుశు
 భాకారనారోగ్యపటుకరణనిమలనకృతవంబలవంతనూ |
 భీకరపరాక్రమవిశారదంసంగరవి
 వేరికియేంబినితుగుణవోషణోజ్వలవన
 నేరికరదుమంనిసువనల్లదరనుళువనంతేల్లరితేరదనరరూ ||౪౦||
 లుణలుతల్లొతల్లియ్యేలిరల్వేదలుంటూగ
 దణిదిడుదలంకారపూజ్యుదినస్తభూ
 ప్పణగంధమాల్యానులేపనంగళపరిమళంగళంసోగసిప్పుదూ |
 సోగుగళబిరిదుగళపిచ్చిదముడుడుగళ
 ఘోణికిగళతగుగళకలితనదకడుడుగళ (కూదిచ్చు)
 రణదవకదింకుణివుతిడుదుడంసధ్వజనపరివారమనుదినదోళూ ||౪౧||
 మణిమయేవరూథమేప్పత్తోందుసావిరం
 గణసేగేప్పత్తోందుసావిరగజంతరగ
 మేణిసువరేలక్కంపదాతిసాసిరముళ్యయేక్కోరటియ్యోషణనల్లయ్యోళూ |

41. Chaste, in youthful vigour, handsome, a servant of the lord of Lakshmi, richly adorned, happy, in robust health, pure, honest, powerful, eminent for dreaded valour, skilful in battle, —if any one were endowed with all these virtues, he called, and honoured him. Those who were otherwise he put away. Thus all were men of this description.

42. The followers of Hamsadhwaja were daily satiated with food, clothing, jewels, means of liberality, dwellings, and possessions. They were adorned with beauty, rich clothing, jewels, sandal, garlands, and fragrant unguents. Having badges of defiance⁷⁹, lusty arms, the power of charms in battle⁸⁰, and mighty prowess, they daily danced⁸¹ with eagerness for fight.

43. Wherever the monarch Hamsadhwaja went, there accompanied him, crowding, seventy generals, each of whom had

79. Various modes of expressing defiance are in use. The most common is, affixing some article to the person, and appearing publicly. Thus, a rope of straw tied round the leg of one who appears in the street, is a challenge to all prize-fighters; and their permitting it to be worn, is an acknowledgement of their own inferiority to the wearer.

If a pariah enter the shoemakers' street with a red turban, or a shoemaker pass through the pariahs' street decked with flowers, it is equivalent to throwing down the gauntlet.

80. The power of disabling the enemy by charms, as is done to serpents, &c.

81. Other copies have, boiled.

ಗಣಿತಕಿಹುದಿನಿತುಬಲಮಿನಿತುಬಲದಿಂದವೆಂ
 ತಣಿಸಿರ್ಪದಳಪತಿಗಲ್ಲಿಪ್ಪತ್ತು ಮಂದಿಸಂ
 ದಣಿಸಿಬರುತಿಹುದುಹಂಸಧ್ವಜನೃಪಾಲಕನುಪೊರಮಟ್ಟುನತೆವೆಡೆಯೊಳ್ಳೂ ||೪೩||
 ಆತಂಗೆಧನಬಲಂಚಂದ್ರನೇನಂಚಂದ್ರ
 ಕೇತುವರಚಂದ್ರದೇವಂವಿದೂರಕನುವಿ
 ಬ್ಯಾತನಹಥಮ್‌ವಾಹಂನ್ಯಾಯವರ್ತಿಯೆಂಬವರನುಜರೇಳ್ಳುಮಂದೀ |
 ಜಾತಸುರ್ವದರ್ಶನಸುಧನ್ವಸುಮನಸುರಥರೆಂ
 ಬೀತಗಲ್ಲುನಾಲ್ವರಿವರೆಲ್ಲ ಸುಮರ್ಥಮ್
 ಹಾತಿಬಲರಮಲಧಮ್‌ಜ್ಞರಪುತಿಮರ್ಪಕಾಕ್ರಮಯ್ಯತವೀರರೂ ||೪೪||
 ವರಶಂಖವಿಶತರೆಂಬವರಂಶತಂಮಂ
 ದಿರವರೊಲ್ಲಾಲಿಖಿತನಾಶ್ರಮಕೆಶಂಖನ್ಯೈ
 ತರುತಪೇಳ್ಳದೆಬಿದ್ದ ಪಂಣನಾನ್ವಾದಿಸಲ್ಕುರಿದಿವಂದೋಷಿಯೆಂದೂ |
 ಅರಮನೆಗೆತಂದೊಪ್ಪಿಸಲ್ಕಾನ್ವಂಶಕರವ
 ನರಿಯಲ್ಮೈಮತ್ತೈಲಿಖಿತನತಪೋಬಲದಿಂದ
 ಮರಳ್ಳಕ್ಕೆಯ್ಯಂಪಡೆದನಾಶಂಖನವರೀರ್ವರುಂಪುರೋಹಿತರವಂಗೇ ||೪೫||

with him the following forces :—seventy-one thousand jewelléd chariots, seventy-one thousand elephants, a hundred thousand horse, and nine millions nine hundred and ninety-nine thousand infantry⁸².

44. The king had seven brothers, Dhanabala, Chandraséna, Chandrakétu, the excellent Chandradéva, Vidúraka, the far-famed Dharmawáha, and Nyáyawarti ; and four sons, Sudarshana, Sudhanwa, Sumanasa, and Suratha ; all of whom were men of prowess and great might ; of unsullied virtue, matchless, valiant, and brave.

45. The excellent Shankha and Likhita were brothers. Of these, Shankha came to Likhita's hermitage, and, without telling him, ate a fruit that had fallen to the ground. Likhita knew it ; and, deeming him to have committed a crime, brought him to the palace, and delivered him up. The king cut off his hand ; and, by the power of Likhita's devotion, the hand was restored to Shankha. These two were *puróhitas*⁸³ to the king.

82. Making a goodly army of 4,970,000 war chariots, 4,970,000 elephants, 7,000,000 cavalry, and 699,930,000 infantry ! These numbers are easily accounted for by the common saying, " What lacks

the poet ? He gets a waggon-load of pearls for a cash."

83. Family priests, who conduct all ceremonies.

ಆಶಂಬಲಿಖಿತರೆಂದವೋಲಾತನಿದರ್ಪನಿ '
 ಶ್ವೇತಕೇಳವನದಿಂನೊಂದುಕಟ್ಟಿಲೈಯೆಂಹು
 ತಾಶನಜ್ವಾಲೆಯಿಂಕಾಯ್ದುಕ್ಕುವೆಣೆಗೊಪ್ಪರಿಗೆಯೊಲ್ಲಾಂಸಮರಕ್ಕೆ |
 ಆಶುವಿಂಪೊರಮಡುವದುಂದುಭಿಯುಸಂನೆಯಮು
 ಹಾಶಬ್ಧಮಂಕೇಳ್ವಹಿಂದುಳ್ಳಿದಭಟನಂಪು
 ವೇಶಮಂಮಾಡಿಗುವನಲ್ಲದೊಡೆತನ್ನಭಾವೆಗೆಭಂಗಮಾಗಿವು೯ದೂ ||೪೬||
 ಬಿಳಿಕನಿಬರಲ್ಲರಂಕರಸಿಹಂಸಧ್ವಜಂ
 ಶಲವಿತ್ತುಫಲಗುಣನತುರಗಮಂಪಿಡಿತಂದು
 ಪೊಲಲೊಳಗೆಕಟ್ಟಿಪೇಕೆಂದುಸಾರಿಸಿದಂಗುರಂಪೊಯಿಸಿಪೊರಮಡುತಿರೇ |
 ಮೊಳಗಿದವುಮೇಲೆನಿಸ್ಸಾಸ್ಸಂಗಳಾಹವಕೆ
 ದಳದಾಳಿಸಿತಾಗಸುಭಟಪ್ರತತಿಜೋಡಿಸಿತ
 ವಿಳಕರಥಾಶ್ವಕುಲಮೊದಗಿತುಪದಾತಿಸಂನಾಹದಿಂದಾಕ್ಷಣದೊಳ್ಳೂ ||೪೭||
 ಸುರಪಸುತನೆಂಬವೈರಕೆಧನಂಜಯನಮೇ
 ಲಿರದೆಮುಜೆದ್ದು ದೊಕುಲಾದ್ರಿಗಳಬಿಳಗಮೆನೆ
 ಕಂಘಟಿಗಳೈದಿದವುತನಮಗನಂಕೊಂದನೊಂದುನರನೊಳ್ಳೆನಲೂ |

46. By the advice of Shankha and Likhita, the king was guided. Hear, O lord of earth, another of his laws: If any warrior stayed behind when he heard the loud sound of the war-drum beating the king's hasty going forth to battle, he cast him into a fiercely blazing caldron of boiling oil. If not, his command was broken⁸⁴.

47. Having called all these, Hamsadhwaja gave command, and made proclamation by beat of drum, to seize and fetch Arjun's horse, and make it fast within the city; and went forth. Immediately the huge war drums thundered; and, at that instant, the hosts of brave warriors, treading upon each other, advanced to battle; the troops of horsemen, chariots, and elephants took their positions; and the infantry stood arrayed.

48. As though the whole race of lofty mountains had risen against Arjun, from enmity to him as Indra's son⁸⁵, the troops of elephants advanced. As though the Sun, enraged against Arjun for having slain his son⁸⁶, had multiplied his form by

84. Which is the greatest disgrace to a king.

85. See p. 12, n. 25.

86. See p. 14, n. 36.

తరణీతాల్మనోనిజాకారకేశోటిగల్గనెనే
 తేరల్మదవుమణిమయవరూఢంగల్గెదదో
 ధరేమందికదరేగల్గనెనేనడేదాహవకేపరివారమానృపతియో ||౪౫||
 కంసారిబారదేనరంగేసోలొలువనల్ల
 హంసధ్వజంధురదోలొంనుకృష్ణనదశఁ
 నంసులభమేల్లగేఁసందేహమిల్లదేహమనాంతుజనిసిదా|
 సంసారకిదుసఫలమడుచేందుపరితొలె
 దింసమరకృదుతిదఁరునకలపటుభటర
 దంసతియేరిక్షిసిదరుప్పరిగేగల్గమేలిసేయరసాదరిసికల్గిహి ||౪౬||
 విమలదధిలాజేదూవాఁక్షతేగళంతల్గదు
 కృమదోలారతిగళంతందేత్తియక్షక
 ర్దమవిలేపనకాసుమతాంబులమంకేటట్టుపరసిసేసేగల్గనిట్టు|
 రమణారంతేగదుబిగియప్పిశుభవాక్యదిం
 సమరభూమిగేకల్గిహిసతియసుఁరత్నకు
 ట్టిమదహమృఁంగళంనడర్దదిఁవిజపురలక్ష్మికాంతనంసోలెడలొ ||౪౭||
 దశమసంధి సంపూర్ణం అంతుసంధి ంకృం పద్మం ౪౯౭కృం మంగళం ||

myriads, the jewelled cars⁸⁷ drove forward. As though the earth were bringing forth men and horses, the monarch's army marched on to battle.

49. "Unless Krishna come, Hamsadhwaaja will not be defeated by Arjun. Doubtless, in battle, a sight of Krishna will now be easy to all. This is the highest fruit of mortal existence in the body." Thus exulting, all the brave heroes advanced to combat. Their wives, as they comforted, and dismissed them from the terraces, perceived their joy.

50. Sprinkling pure curdled milk, parched grain, sacred grass, and consecrated rice; raising, in order, various wave-lamps; giving them fragrant unguents, perfumes, flowers, and betel; bestowing a benediction; pouring upon them grains of coloured rice⁸⁸; and warmly embracing them, the wives, with words of encouragement, sent forth their lords to the field of battle, and ascended their lofty, jewelled mansions, to get a sight of Vishnu of Dévapura.

87. Whose wheels are likened to the sun.

88. See p. 155, n. 12.

కున్నొందనే 'సంధి.

సూతని. హిందుల్పదనావకేక్కుందుహంసధ్వజం
నందనననేగోగాదిదేశోప్పరిగేయో
ల్తుందుకేకహిసలజ్జ తనధ్యానదింతంపువడేదనవనజ్జ రియేనే!

పద్యం

భూహితజరిత్రకేల్లయదేసమస్తభటి
రావవకేపూరమట్టబల్లికహంసధ్వజన
మోలకదకుమారంసుధన్వనాయతమాగబందునిజమాతేయడిగే!
బాహుయుగమంనిడిసాష్టాంగమేరగిసిత
వాహననహరియంపిడిదుకట్టికదనదో
ల్కాకనంమాల్వేనెంపరసికల్పజేందుకేముగదోడింతేదల్లా ||౧||
కందకేల్లలుగుణంపాలిపనాల్పడియ
దోందుహరియంనినగదరకేంతేబేరసా
నందదింపాథానంరక్తిసువహరియనేహిడివబుద్ధియేనమాతూ!
హిందేనారదమునియముబదించకేల్వేంము
కుందనవిశాలలిలామాలేయంకృష్ణ
నిందుమేదోరిదోడేక్కణ్ణ రేకాణబడుదేందోరవనింతేదనూ ||౨||

CHAPTER XI.

Contents. Hamsadhwaja casts his son into a caldron of boiling oil, because he stayed behind from battle. In a wonderful manner, he, by meditation on the Immutable, remains cool.

Verse 1. Hear, O beloved of earth, the history! When all the warriors had gone forth to battle, Sudhanwa, Hamsadhwaja's most beloved son, came, ready to depart; and, stretching out both his arms, prostrated himself at his mother's feet. Then stood with joined hands, and said to her, "I will seize and bind Arjun's horse, and put forth my strength in battle; dismiss me with your blessing." She thus replied:—

2. "Hear, my child! Arjun preserves a four-legged *hari*¹. Care not for that. Resolve to lay hold on the *Hari* that graciously preserves Arjun. I have formerly heard, from Nārada Muni, of Vishnu's various pastime². If Krishna appear to day, I may see it with my eyes." To which he said:—

1. See p. 189, n. 40.

2. The actions of God are called his pastime.

ತಾಯೆಚೆತ್ತ್ಯೆಸಾದೊಡೀಭಾಷೆಯಂಕೃಪ್ಪ
 ರಾಯನಂತನೆಜೆಬರಸಿಕೊಂಬುದಕೊಂದು
 ಪಾಯಮಂಬಲ್ಲೆ ನಾಂಕೈಯ್ಯೊಪಿಡಿಡೊಡೆಮೈತಾನೆಬಹುದಿಂದ್ರಜನನೂ |
 ನೋಯಿಸಿದೊಡಗಧರಂಬಾರದಿರನಾತರ (ಅಳುಹರಂ)
 ಪಾಯಮಂಸ್ತೈರಿಸಂಬಳಿಕತೋರುನೆನಂಬು
 ಜಾಯತಾಕ್ಷನಮುಂದೆತನಪಾರುಪ್ಪವನೆನಲಾಕೆಮಗುಳ್ಳಂತೆಂದಳೂ || ೩ ||
 ಕರುವನೆಳ್ಳೆಗಂದಿತಾನರಸಿಕೊಂದೈತಪ್ಪ
 ತೆರದಿಂದಬಂದಪಂಮುರಹರಂಪಾರ್ಥನಿಜೆ
 ಗರಿವೆನಿದುನಿಶ್ಚಯಂಮಗನೆನೀನಾಹರಿಗೆವಿಮುಖನಾದೊಡೆತನ್ನೂ |
 ಜರಿವೆರಕ್ಕೆಲದಬಂಧುಗಳೆಂನುಸಮರದೊ
 ಲೈಕಕೃಪ್ಪನಂಗೆಲ್ವರುಂಟೆನಾಕೆನ್ನೊಡಲ
 ಮರುಕಮಂಟಿಟ್ಟಿ ನವನಂಕಂಡಬಳ್ಳಕಹಿಂಮೆಟ್ಟಿದಿಪೋಗಿಂದಳೂ || ೪ ||
 ಯೆಂದೊಡೆತೆತಾಯೆಕೆಲ್ಲಕ್ರಿಯೆವಿಮುಖನಾಗಿ
 ಬಂದೆನಾದೊಡೆನಿನಗಭೇದಿಂದುದಯಿಸಿದ
 ನಂದನನಿಹಂಸಧ್ವಜನಕುಮಾರನೆಮೇಣುಹರಿಕೆಂಕರನೀರನೇ |

3. "Attend then, mother, to my word! I know a plan that will bring to me the sovereign Krishna. If one seize the hand, the body will follow. If I wound the son of Indra, the Mountain-bearer will surely come; he cannot endure the peril of his worshippers. Then I will show my might before the Lotus-eyed." She thus replied:—

4. "As a cow that has newly calved seeks, and runs to her calf, the Foe of Mura³ will come to Arjun. I know it. 'Tis certain. My son, if you turn your back on Krishna, all my relatives will revile me⁴. Is there any who can conquer Krishna? Enough! I abandon my mother's love⁵. When once you see him, turn not back. Go."

5. She spoke; and he replied: "Hear me, my mother! If I turn and flee from Krishna, am I the beloved offspring of your womb? Am I Hamsadhawaja's son? Am I the servant of Krishna? Am I a hero? I will slay Arjun's army, and destroy the glory of his might. I will display my bravery in the

3. A demon slain by Krishna.

4. As the mother of a coward.

5. Cease to regard you as a living

child; because death is the sure result of conflict with Krishna.

ಕೊಂದಪಿಂ ಪಾರ್ಥನ ಪತಾಕಿಯೆನವನಧಟ
 ನಂದಗಿಡಿಸುವೆನೆನವಿಕ್ರಮವನಚ್ಚುತನ
 ಮುಂದೆತೋರಿನುವೆನಿತರಮೇಲೆನೋಲಗಿಲುವದುಪ್ಪೂವಶಮಿಂದನೂ ||೫||
 ಅನಿತರೋಳ್ಳುವಲೆಯೆಂಬವಳ್ಳೋವಳ್ಳಾನುಧ
 ನ್ವನನಜೋದರಿತಂದಳ್ಳಾರತಿಯನನುಜಕೇ
 ಳನುವರದೊಳ್ಳಂದುಕಾರಗಿವಿಮುಖನಾಗಿನಿಂಬಂದೆಯಾದೊಡೆಮಾವನಾ |
 ಮನೆಮೊಳ್ಳಂತಲೆಯೆತ್ತಿನತೆಯೆನಾದದರಿಂದ
 ವನಜಾಕ್ಷನಂಮೆಚ್ಚೆನಾಹವದೊಳ್ಳೆಂದುಚಂ
 ದನದನೂಂಪಿಟ್ಟುಕರ್ಪುರದವೀಳೆಯಂಗೊಟ್ಟುಕಳ್ಳುಹಿದಳ್ಳೆನದಭಿದೂ ||೬||
 ಅರಸಕೇಳಾನುಧನ್ವಂಬಳಕಜನನಿನೋ
 ದರಿಯರಂಬೀಳ್ಳೊಡುಪೊರಮಟ್ಟುತನಮಂ
 ದಿರದಪೊರೆಗೈತರತ್ನದಿರಾಗಪೊಂದಟ್ಟಿಯೊಳ್ಳಂಪಗೆಯಪೂವನೂ |
 ಸರಸವರಿಮುಳ್ಳಗಂಧಕಪೂರವೀಳೆಯನ
 ನಿರಿಸಿಕೊಪೊಲವಿಂದಬಂದಳ್ಳಂಗಜನಜಯ
 ಸಿರಿತಾನೆನಪ್ರಭಾವತಿಯೆನಿವನರಾಣಿಸುಶೋಣಿಸವೇಣೀ ||೭||
 ಚಂದ್ರಮಂಡಲಸದೃಶವದನದೆಳೆನಗೆಯನವ
 ಚಂದ್ರಕೆಯೆನತ್ತೀಲಾದಿನದುಕೂಲಂಮೆರೆಯೆ
 ಚಂದ್ರತಲಕದರಾಗಮಂಚಿತ್ತದನುರಾಗಮಂಸೂಚಿತೆನೊಗನೇ |

presence of the Immutable. After that, defeat or victory I leave to fortune⁶."

6. At that moment, Kuvalé, Sudhanwa's sister, brought forth wave-lamps, and said to him, "My brother, hear! If you to day in battle, turn, and flee from Krishna, I can never lift up my head in my father-in-law's house⁷. Therefore gain the approbation of the Lotus-eyed in combat. Saying which, she put the sandal mark on his forehead, gave him betel perfumed with camphor, sprinkled rice upon him⁸, and dismissed him.

7. Hear, O king! Sudhanwa then took leave of his mother and sister, and set out. As he came near to his own house, Prabhávatí, his wife, the beautiful⁹, the serpent-haired—like Cupid's goddess of victory¹⁰—came joyfully forth to meet him,

6. Or, it will be according to the merit I may have obtained in former births.

7. After marriage, the wife removes with her husband to his father's house, where all the married sons and their

wives live together until the father's death.

8. See p. 155, n. 12.

9. lit. having beautiful hip and loins.

10. Who gives him victory.

ಇಂದ್ರನಿಲದಮಣಿಯಮಿರುಗುವಲಿತಕಾಂತಿ
 ಸಾಂದ್ರಮಾದವೋಲೆನೆವಳ್ಕಪಾಶದಿನಯ
 ನೇಂದ್ರಿಯವನುಕೆಟ್ಟಿಕೆಡವದಿರಲೆಂಬಿನಂಜಿಸಿದಳಾಮೃಗಾಕ್ಷೀ ||೨||
 ಸುಸ್ಪರಿಸುವೊಳ್ಳೊಡೆಯಬೆಡಗನನತೆಯನಿರಿಯಸಿಂ
 ಗರದುಡಿಯತೆಳ್ಳಾದಸಿಯಪೊಡೆಯಚೆಲ್ವದಳೆ
 ದುರದೆತೆಯನಿಂಬುಗೊಂಡಿಟ್ಟಿಡೆಯಬಲ್ಲೊಲೆಯಪೊಳ್ಳೆವಕಂಠಾಲರಕಡೆಯಾ |
 ತವ್ವಿರವಭುಜವಲ್ಲರಿಯತೊಡವುಗಲ್ಲಮೈಸಿರಿಯ
 ಬಿರಿಸುಗುಳ್ಳಕಬರಿಯಲಿಗಲ್ಲದಿಸಾಂದರಿಯ (ಕಲೆಗಲ್ಲಿದ)
 ದರನಿಜಪತಿಮುಂದಚ್ಚರಿಯಬಗೆಗೊಂಡಳೆಂದುಬೇರೊಂದುಪರಿಯಾ ||೩||
 ಮುಡಿಯಪೊಸಮಲ್ಲಿಗೆಯಸೂಸುವೆಳ್ಳೆನಗೆಯಸುಬಿ
 ನುಡಿಯಬಾಯ್ತೆರೆಯಹೊಳ್ಳಹೊಳ್ಳವದಶನದಮಿಸುಪ
 ಕಡೆಗೊತ್ತೊಳ್ಳಗುವನಬಾವಳಿಯಧಳಧಳಪಕಂಠಮಾಲೆಯಮುತ್ತಿನಾ |
 ತೊಡವುಗಲ್ಲಘನಸಾರದನುಲೇಪನದನಂಠ
 ಮಡಿದುಕೂಲದಬೆಳ್ಳೊಕ್ಕೋಮಲಾಂಗದೊ
 ಲ್ಬಬಡೆವಸರನೆಚಂದ್ರಕಾಂತದಿನಿಮಿಸಿದವುಳ್ಳಯೋಲವಳ್ಳೆನೆದಳೂ ||೪||

bearing, on a golden salver, champaca flowers, delightful perfumes, sandal, camphor, and betel.

8. The upper part of her silken robe shining as the bright moonlight of the smile of her face¹¹, that resembled the lunar disk,—the crimson spot on her forehead beaming as though it showed forth the glowing affection of her heart¹²,—the deer-eyed exulted as though she could not but ensnare and overthrow the eyes of all¹³ by the noose of her shining tresses, that glistened like the full, bright, charming lustre of the sapphire.

9. With the beauty of her glistening thighs¹⁴, wanton movements, garment in graceful folds, slender form, large breasts set closely upon her beautiful bosom, glancing lotus-eye, quick moving creeper-arms, person richly adorned, and large topknot of half-blown flowers,—the princess appeared to her husband surprisingly beautiful, such as he had never seen her before.

10. Her elegant person covered with the white radiance of the fresh jasmin in her topknot, beaming smile, teeth radiant with lips of sweet speech, bright glance, glistening finger-nails,

11. A double simile. Her smile, and the glossiness of her white silk dress, are both likened to moonlight.

13. As a fowler snares birds.

14. Which are compared to the smooth and shining stalk of the banana.

12. Love being red.

ಕರಯುಗದೊಳಾಂತಪೊಂದಟ್ಟಿಯನದರಮೇಲೆ
 ಪರಪಿದನುಂಪಗೆಯುಪುಗಲಂತನಮೈ
 ಯೊರೆಗೆಸರಿಮಾದಪವೆನೋಡೆಂದುತೋಪಂತೆಕೊಂಡುಬಂದಿದಿರೆನಿಂದಾ |
 ತರಲೈಯಂಕಡೆಗಣೊಲೈಯ್ಯನೀಕ್ಷಿಸಿನಗುತ
 ಸರಸಪರಿಮಳನವ್ಯಕುಸುಮಂಗಳಂಕೊಂಡು
 ಭರದಿಂದಕೊಳ್ಳುಗುಳ್ಳಕೆಪೊರಮಡುವಗಮನದಿಂಕಾಂತೆಗವನಿತೆಂದನೂ ||೧೧||
 ಕಾಂತೆಕೆಲೈಂದುನಮರದೊಳ್ಳಜುನಂಗೆಮಾ
 ರಾಂತವನಬಿಂಕಮಂಮುರಿವೆನಾಹರಿಬಕನು
 ರಾತಕಂಬಂಜೊಡಾತನಮುಂದೆತೋರಿನುನೆನೆನಭುಜವಿಕ್ರಮವನೂ |
 ನಾಂತಲೈವೆನಾಪಿಂಗೆವಿಜಯಮಂವಿರಾಜೊಡೆಭ
 ಪಾಂತರವನ್ನೈದಿಸದಮುಕ್ತಿಯಂಪಡದವೆಂ
 ನೀಂತಲೈವನ್ನಿದಿರೆಂದಿನೆಯಲಂಕೆಯೈಪೊರಮಡಲ್ತಡೆಂದೆಂದಳೂ ||೧೨||
 ಮನ್ನಾದಿಮುಷಿಗಳನುಮತಮಿದೆಂದರಿದಾಗು
 ಧನ್ವಂತುತುಸಾತೆಯೆಂವಿರಾರದೊಡಗೂಡಿ
 ತನ್ನಿಯೆಂಬಿಲ್ಲೊಡುಸಮರಕನುವಾಗುತಿರತ್ತಿಕ್ಕುರುಕುಲದನೃಪರಾ |

sparkling necklace, pearl ornaments, sandal unguent, and fine silk garment¹⁵,—she shone like a statue of chandrakānta¹⁶.

11. Casting a gentle side-glance at his youthful wife, who stood before him, bringing in her hands the golden salver, and the champaca flowers upon it, as if to show them, and ask him, "See whether their lustre is equal to the lustre of my person ;" —he smiled, took the fresh fragrant flowers, and, moving on, as one going forth hastily to battle, addressed his beloved :—

12. "Hear, my beloved ! To day I shall oppose Arjun in conflict, and break down his pride of valour. If the Slayer of demons come to the fight, I will display before him the might of my arm. By strength I shall gain the victory. If I fail, I shall obtain deliverance from future births. Be not distressed." Thus he consoled his beloved, and was departing, when she, by her blandishments, detained him.

13. ————— Sudhanwa took leave of his wife, and prepared for war. Here, Hamsadhawaja went forth to battle, intent on seizing the horse of Arjun, ornament of the Kurus'

15. All the things mentioned are white.

16. See p. 39, n. 7.

ಅನ್ವಯಕೆತೊಡವಾದನರನಕಯಮಂಕಟ್ಟು
 ವನ್ನೀವಣದೊಳಾಹವಕೆನಡೆವುತತಿಬಲನ
 ಮನ್ನಿತ್ತಕುಮಾರನಂನೀನೆಯೊಳ್ಳಾಡಿಕೆರಲ್ದಂಮರಾಳಕೇತೊ ||೧೩||
 ಪೊರೆಯೊಳ್ಳಹನಚಿವರಂನೋಡುತವರೊಳ್ಳುಮತಿ
 ಗರನಂನಿರೂಪಿಸಲವಂಕಡುಗಡಿಗರಾದ
 ಚರರನಟ್ಟಿದಡವಬರನೆಳ್ಳದುನಗುತಿಹಗುಧನ್ವಂತುಡುಕಿಪಿಡಿದೂ |
 ಕರಯುಗಲ್ಮಮಂನೋಳ್ಳಂಜಿಗದುತಂದರತಿ
 ಭರದಿಂದರಾಯನಿಡೆಡೆಗಾಗಿಪಾರಜನ
 ಪರಿಜನಂಜೆರಗಾಗೆಕದ್ದಾತನಂಕೊಂಉಬಪ್ಪಂತೆನಿಡ್ಪುರದೊಳ್ಳೂ ||೧೪||
 ಕಟ್ಟಿಸುಹಿತಾನುಧನ್ವಂತಾತನಡಿಗೇಪೊಡ
 ಮಟ್ಟಡೆಕೆರಲ್ದೊವೊಮೂಢಾತ್ಮನಿನೆನ
 ಕಟ್ಟಿಲೈಯನರುಕೃಪ್ಪನವೀಕ್ಷೆಯೆಂಮರದುರಣದುತ್ಸಾಹವನೆತೊರದೂ |
 ಪಟ್ಟಣದೊಳ್ಳೇಕೆತಳ್ಳುವಿದೆಯೆಂದುಕುವರನಂ
 ಧಟ್ಟಿಸಿಮರಾಳಧೃಜಂಕೇಳ್ಳೊಡಡಿಗಟ್ಟಿ
 ದಿಟ್ಟಿಯಿಂದಂಜುತೊಯ್ಯನಿಲಜ್ಜೆವೆರಸಿಬಿಂನೈದನವಂಪಿತಂಗೇ ||೧೫||
 ಸತಿಸಂತತಿಗಿಬಯಸಿದಿನಗಲ್ಪದುದಿನಿಲ್ಲ
 ಮತುಸಮಯಮೆಂದೆನಗೆಪೀಳ್ಳೊಡಲ್ಲಿದೇನೆನಿ
 ಕೃತಕಮಿದುನೂಕೀತನಂಕೃಪ್ಪದರುಶನದಕಾಲಮೊದಗಿರಲಿತ್ತಲೂ |

royal race. And, not seeing, amongst the forces, his powerful son, was wroth.

14. Beholding his ministers who stood near him, the king gave command to Sumati ; who despatched cruel messengers. These dragged Sudhanwa, who laughed ; violently seized him, bound fast his hands with cords, and, to the amazement of all the people, quickly brought him to the king, with harshness as though they brought a thief.

15. Sudhanwa, bound, cast himself at his father's feet. Ham-sadhwa, incensed, reproached his son : " O fool ! Knowing my command, why have you been indifferent to the sight of Krishna, put away martial ardour, and loitered in the city ? " Sudhanwa heard, fixed his eyes on his feet, and, with mingled fear and shame, slowly said to his father :—

16. " My wife detained me, and I stayed behind. "—" A mere excuse ! Thrust him forth. The time when an opportunity of

ಇತರಧರ್ಮದವೇಶೈಃ ತತಃ ಕೇಕರೈಶ್ಚೋ

ಹಿತಶಂಬಲಿಖಿತರಂಭೈಃ ಸಗೊಂಭವಿ ದಕೇನಿ

ಪ್ರಕೃತಿಯನಿನಲರಸನಾಜ್ಞೆಯೊಳ್ಳವರಪೊರಗೆಚರಕೃತಂದದಂಜೀಲ್ದರೂ ||೧೬||

ಅಚರರನುಡಿಗೆಳ್ಳು ಶಂಬಲಿಖಿತಬಂಧು

ವಾಚಿಸಿದರಲೆಹಂಸಕೇತುನೀನೇನನಾ

ಶೋಚಿಸುವೆನಿನತನಯನಮೇಲಣಾಶೆಯಿಂಭಾವೈತಪ್ಪಿದೆಯಾದೊಡೇ |

ಯಿಂಚಂಕಕಾಪುರದೊಳ್ಳಹುದಿಲ್ಲ ನಾವುಸ

ಶ್ಯಾಚರಣೆಗಾಗಿರುತ್ತಾಂಗಳದಹಿಶ್ಚಂದ್ರ

ಭೂಚಕ್ರವಾಲಾತ್ಮಜರಮೊಗಸೋಡಿ ದರೆಹೇಳೆಂದುನುಡಿದರವರೂ ||೧೭||

seeing Krishna occurs, is the time to attend to other duties elsewhere ! Forsooth ! Call to me the *puróhitas*, Shankha and Likhita. We will ask them what is the expiation for this," Hamsadhwaaja replied. At the king's command, messengers came, and informed them of it.

17. Hearing the messengers' words, Shankha and Likhita came, and said, "What, O Hamsadhwaaja, are you deliberating? If, from affection to your son, you break your word, we will not remain in Champacápura. Tell us ! For the sake of truth, did the emperors Rikmángada¹⁷ and Harischandra¹⁸ regard their sons ?"

17. A universal monarch who caused the yékádashi, a fast on the eleventh days after new and full moon, to be so strictly observed, that all the dead were taken immediately to the heaven of Vishnu, and the kingdom of the god of death became desolate. He complained to Bramha, who created a beautiful female to ensnare Rikmángada. She presented herself to him as he was out hunting ; and married him only on condition that he should obey her in everything. She prevented his observance of the fasts ; and when his son interfered, commanded him to slay him. Rikmángada, bound to fulfil his promise, seized his sword, and was about to strike ; but Vishnu appeared, and prevented him.

18. An emperor who was famed for his truthfulness and integrity. In an assembly of gods and rishis, his integrity was declared to be impregnable. Vishwami-

tra engaged to make him swerve from it, came to him in the disguise of a bramin, and received the promise that whatever he asked should be given. He asked for a heap of gold as high as he could fillip a cowrie shell, standing on the back of an elephant, in order to perform a sacrifice. The king's treasury and his whole dominions were emptied to no purpose ; for Vishwamitra had engaged the rats to convey the gold from beneath, so that the heap should not rise to the required height. The king sold his wife and child as slaves to a bramin, and himself to an outcaste. (Who were both illusions, to try Harischandra.) His master appointed him to watch the ground where the dead are burned ; the employment of the vilest outcastes. His son was killed by the bite of a snake as he was gathering wood for fuel ; and when his mother brought him

ಬಜ್ಜಿಕರನನಾಸುಮತಿಯಂಕರೆದುಪ್ಪೇಳ್ವನೀ
 ಬಳ್ಳನಂಕಟಾಹಪೂರತತ್ತತ್ತೈಲದೊ
 ಲ್ಲುಳ್ಳುಗಿನೆನಲವನೊಡೆಯನಾಜ್ಞೆಯೆಂಬಾರದಾತನಕೈಗಲಂಕಟ್ಟಿಸೀ |
 ಧಳ್ಳುಳ್ಳನೆಕುದಿವೆಣೆಗೊಪ್ಪರಿಗೆಕಾಯ್ವಿಲ್ಲಿ
 ಗೆಲ್ಲತರಿಸಿಪೊತ್ತುವೋಲುರಿಪೇಗೋರಡಗಲ್
 ನಳ್ಳವಳ್ಳಿಸಿಕಳ್ಳಕ್ಕಳುತಿಹಸುಧನ್ವಂಗೆಮರುಗುತನಚೆವನಿಂತೆಂದನೂ ||೧೨||
 ತಾತನಿಗಂತಾಗಬಹುದೆಲೋಕ್ತಕವಿ
 ಬ್ರಾಹ್ಮತನಭಿಮಾನಿಹರಿಸೇವಕಂಪಾಂದರಂ
 ಮಾತಾಪಿತೃಪ್ರಿಯಂಕೋವಿದಂಕೋಮಲಂನುಖಿನಕಲನಜ್ಜನಸಖೀ |
 ನೀವಿದನಾಚಾರಸಂಕಂಪನುತ್ತಮಂ
 ದಾತನೆಂಬೀಸುಗುಣಮುಳ್ಳಕುವರಂನಿನ
 ನೀತತ್ತೈಲದೊಳ್ಳೆಂತಕಟಬೀಳ್ಳಸುವೆನೆಂದೊಡವನಿಂತೆಂದನೂ ||೧೩||
 ಅಂಜಬೇಡೆಲೆಸುಮತಿನೀಗಲಿದಕೆಮನ
 ಮಂಜರಿವಿಡುವನಲ್ಲತಾನಿನೆಗೆಂಧಮೇ
 ಮಂಜಡಿವನಡೆದುದಿಲ್ಲಾಹವಮೊಲ್ಲಹಿತರೊಳ್ಳೊಪ್ಪದಿಮಡಿವೊಡಲಿದೂ |

18. Then the king called Sumati, and said : “ Plunge this scoundrel into a full caldron of boiling oil.” In obedience to his sovereign’s command, the king’s minister bound his hands, had him brought to where they heated the caldron of fiercely boiling oil, put on large logs of wood to increase the flame, and, yearning over Sudhanwa, addressed him :—

19. “ My father ! May it be thus done to you ? Renowned above all the world ; honourable ; a servant of Vishnu ; beautiful ; beloved of his parents ; skilful ; bland ; happy ; the friend of all the good ; upright ; virtuous ; worthy ; bountiful ; a son endowed with such excellencies ! Alas ! How shall I cast you into this scalding oil ?” He thus replied :—

20. “ Fear not, Sumati. My mind does not now shrink from this. Hitherto I have not walked contrary to the rules of

to the cemetery, the king refused her admission, unless she paid the usual fee. She had no means of paying even that, and begged him to remit it. This he refused out of fidelity to his master, though his son could not go to heaven unless his corpse were buried according to custom.

He demanded the marriage badge from her neck in payment. By this she knew him to be her husband ; and told him to slay her first, as otherwise she would not part with it. He was about to kill her, when the gods appeared, and stayed him from his purpose.

ಜಂಜತದೊಳ್ಳವುದೆಂಬೊಂದುಭಯಮಿಹುದಾದೊ

ತಂಜನಾದನನಂಕರಣೊಗುವೆನಳ್ಳಕದೆಂ

ನಂಜನಕನಾಜ್ಞೆಯಂತಪ್ಪದೆಹಾಯ್ಕಿನೆಲವಂತೆಗದೆತ್ತಿ ಬಿಸುಡಿಸಿದನೂ ||೨೦||

ಭೋಯೆಂದುದವಿಳ್ಳಪರಿವಾರಮಡಿಗಡಿಗೆಹಾ

ಹಾಯೆಂದುಮರುಗಿದುದುನೀನಿಂತಳ್ಳವರೆದಾ

ತಾಯೆಂದುವೊರಳ್ಳದೊಡೆತನಕೆಜೀಸತ್ತು ಸತ್ತಾಯೆಂದುಸೈಗಿತದರೂ |

ವಾಯಕಿಂತಕಡಿಸುಕುಮಾರನಂಕೊಂದನೀ

ರಾಯನರಿವಂನಿರೆಸುಡಲಿಶಂಖಲಿಖಿತರೆಂ

ಬೀಯವೊಳಮರೇಕೆಜನಿಸಿದರೊಭೂಸುರರೊಳ್ಳೆಂದುಮೊರೆಯಿತುತಿರ್ದುದೂ ||೨೧||

ಹಿಂದೆಪ್ರಹ್ಲಾದನಂಪಾಲಿಸಿದೆಗಡದೃಪದ

ನಂದನೆಯಮಾನಮಂಕಾಯ್ದೆಗಡಭಕ್ತಗೇ

ಬಂದೆತರನಾವಗಂಪರಿಹರಿವೆಗಡದೇವನಿಂನಂಪೆಸಗೊಂಡಡೇ |

virtue. This body ought to fall contending with foes in battle. This grievous death is my only dread. Yet I put my trust in Jñānārdana¹⁹. Fear not. Transgress not my father's command, but cast me in." By Sumati's direction they took, and lifted, and threw him in.

21. All the people cried out, and grieved with bitter lamentation. "Should'st thou perish thus, thou bountiful one?" they cried, and rolled in anguish. "He has died the victim of royalty²⁰" they said, and bewailed. "Alas! He has thus vainly slain his excellent son. May the king's wisdom be utterly consumed! Why were these angels of death, Shankha and Likhita, born amongst the gods of earth?" Thus they bewailed.

22. "My God! If I speak of thee, didst not thou formerly save Prahlāda²¹? Didst not thou guard the honour of the

19. A name of Krishna.

20. i. e. if his father had not been a king, he would not have been so bound by his word. See p. 204, v. 46, n. 84.

21. Prahlāda was a devout worshipper of Vishnu, the foe of demons, of whom his father, Hiranyakashipu, was one who had obtained the gift of immortality except from Vishnu. For his devotion to Vishnu, Prahlāda was persecuted, and

put to the most cruel tortures by his father; but his love of Vishnu was "fire to the forest of his sufferings." One day his father called him, and asked "Where is Vishnu? Can you show him to me?" Prahlāda replied: "Say not, 'he is here, and not there;' wherever you think of him, there is Vishnu; he fills the universe." Hiranyakashipu struck a pillar that stood near, and asked, in a rage,

ಯಿಂದುಮರೆಮೊಗುವಡಾರಂಕಾಣೆನಿಕಟಗೋ

ವಿಂದನೀನಲ್ಲದೆವಿಚಾರಿಸುವಲ್ಲನಲ

ಹೆಂದವಂಚಿತ್ತದೊಳೆಕೃಪ್ಪನಂಧ್ಯಾನಿಸುತನಿಭೆಯದೊಳುರುತಿದನೂ ||೨೨||

ಜಯಜಯಜನಾದನಮುಕುಂದಮರಮದನವಿ

ಜಯಮಿತ್ರಗೋವಿಂದಪಕ್ಷಿವಾಹನಕಮಲ

ನಯನಪೀತಾಂಬರಘನಶ್ಯಾಮಹರಿಕೃಪ್ಪವೈಕುಂಠಸಾರಾಯಣಾ|

ಕ್ಷಯರಹಿತರಾಮಲಕ್ಷ್ಮೀರಮಣನತಜನಾ

ಪ್ರಯಥೇನುಭಕ್ತವತ್ಸಲಕೃಪಾಕರಮಹಾ

ಭಮನಿವಾರಣನೃಸಿಂಹತ್ರಾಹಿಮೆನುತಿದನಾನುಧನ್ವಂಮರೆಯದೇ ||೨೩||

ಅರಸಕೇಳಾಶ್ಚರ್ಯಮಂನೋಡಲೆವೆನೀವೋ

ಉರಿಗೊಂಡುಕಡುಕಾಯ್ದುಥಳಫಳನೆಕುದಿದುಕ್ಕಿ

ಪೊರೆವಕಟಾಹತ್ವೆಲಂಮೈಗೆಸೊಗಯಿಸುವಜಾವನದಂಪಾಕೇ|

daughter of Drupada²²? Dost not thou always remove the distress of thy worshippers? I see none else to whom I can flee for refuge. Alas! Govinda²³! Besides thee, I have none to care for me. O preserve me!" Thus Sudhanwa, in heart meditated on Krishna, and was fearless.

23. "Victory! Victory! Janárdana! Mukunda! Foe of Mura! Friend of Arjun! Govinda! Who ridest upon the eagle²⁴! Lotus-eyed! Yellow-robed! Cloud-complexioned! Hari! Krishna! Vykuntha! Náráyana! Imperishable! Ráma! Lord of Lakshmi! Safe refuge of them that trust in thee! Lover of thy worshippers! Mine of mercy! Remover of dread! Man-lion²⁵! O preserve me!" Thus he called without ceasing.

24. Hear O king, a miracle! The oil of the caldron, blazing so that the eye-lashes were burnt off by merely looking at it, fiercely heated, bubbling, boiling, rising, roaring, was as cool to his body as the delightful sandal ointment. His hair was not singed; the beauty of his person was not diminished; the garland of *tulasi*²⁶ flowers on his neck was unfaded; the flowers in

'Can you show him here?' The pillar opened, and Vishnu, with the body of a man, and a lion's face, issued from it, and tore Hiranyakashipu to pieces.

22. See p. 133, n. 45.

23. A name of Krishna.

24. Or, the kite; which is sacred to Vishnu, and called, the king of birds.

25. See p. 214, n. 21.

26. A small shrub sacred to Vishnu.

ಕೊರಗದಾತನರೋಮವಡಗದಗದನೊಬ್ಬ
 ಕೊರಳತುಲನಿಯದಂಜೆಬಾಡದುಮುಡಿದವೂಗ
 ಳರೆಗಂದವರಲ್ಲದುಸುಧನ್ನನಮುಖಮಿತ್ತೋದಯದಕಮಲದಂತೆ || ೦೪ ||
 ಕಂಡುಬೆರಗಾದುಡೆಲ್ಲಾಜನಂಸ್ತುತಿಸಿದ
 ರುಂಪಂಠರೀಕಾಕ್ಷನಂಬಳಕಲಿವಿತಂಬಾತಿ
 ಗೊಂಡಿವಂಬಲ್ಲನಗ್ನಸ್ತಂಭಮಂವಾರಿಕೇಳಂಗಳಂತನಿನೇ |
 ಕೊಂಠುಬಂದೆಳ್ಳೆನೀಕೇಳಂಸುರಿಯಲರಿಸಭೋ
 ಮಂಡಲವನಪ್ಪಣಿಸಿಹೊಡೆದುದುಪುರೋಹಿತರ
 ಗಂಡಸ್ಥಳಂಗಳಂಸಿಡಿಬೋಡ್ಗಲಾರಲುಂನಗುತಿಡೆನಾಕುವರನೂ || ೦೫ ||
 ನಿಶ್ಚಲಹೃದಯನಾಗವಿಚ್ಛುನಾಮಂಗಳಪು
 ನಶ್ಚರಣೆಯಿಂದವಂಸುಖದೊಳುತಿರೆಕಂಡು
 ಪಶ್ಚಾದ್ವಿವೇಕದಿಂದುರೆನೊಂದುಹರಿಕಿಂಕರದೊಳಮಂಮಾಡಿದಾ |
 ದುಶ್ಚರಿತಕಾವುದಂನಿಚ್ಛುತಿಗಲ್ಲೆಂಬ
 ನಿಶ್ಚಯದೊಳಾಗಮರಣಾಂತವೆತನಗೆಪಾ
 ಯುಕ್ತಮೆಂದಾಕಟಾಪದೊಳ್ಕುದಿವೆಂಮೊಳ್ಬದ್ಧನಾಲಿಖಿತನೂ || ೦೬ ||
 ಆತಪ್ತತ್ವಲದಕಟಾಪದವೆತಿವಿತಂಗೆ
 ಪೀತಳಸ್ಥಳಮಾದುಪಾಸುಧನ್ನನಸಂಗ
 ಮೇತರತಿಸಮಮೊಹರಿಹಕ್ತರಂನಾದಂಗೆತಾದಮಿದವುಬೆಬ್ಬಿಕಾ |

his hair unwithered ; and his face expanded like the lotus at the rising sun.

25. All the people saw it, were amazed, and praised the Lotus-eyed. Then Likhita, enraged, called out, "He is skilled in conjuration of fire : bring young cocoanuts²⁷." They brought, and poured in the young cocoanuts ; the flame struck the sky ; and as the bursting shells flew, and hit the cheeks of the *puróhitas*, Sudhanwa laughed.

26. Unwavering in heart, he was happy by repetition of the names of Vishnu. Seeing which, Likhita, repenting, and greatly distressed, assured that nothing could atone for the wickedness of conspiring against Krishna's servant, and that death alone was fit punishment for him, threw himself into the caldron of boiling oil.

27. The midst of the caldron of blazing oil was a cool place to Likhita ! How astonishing was the influence of Sudhanwa's

27. The water of which greatly increases the flame of burning oil.

ಅತಗ್ಗುಡಿವೆಂಣೆಯೊಳ್ಳು ಸುಖದೊಳಿರೆಹಂಸ
 ಕೇತುವಿಸ್ತೃತನಾಗಮಂತ್ರಿಗಳೊಡನೆಬಂದು
 ಪ್ರೀತಿಯಿಂದವರೀರ್ವರಂತೆಗದುತಕ್ಕೈಸಿದಂನುತಪುರೋಹಿತರನೂ ||೨೩||
 ಪಂನೀರಮಿಂದುದಿವ್ಯಾಂಬರವನುಟ್ಟುಬಾ
 ವಂನದಿಸುರಂಗೆಲ್ಲುಕಮಲಗರ್ಭಂಸೂಡಿ
 ಸಂನುತ ಸುಯಕ್ಷಕರ್ಮವನನುಕರಿಸಿಕತ್ತರಿತಿಲಕವಿಟ್ಟು ಫಣಿಗೆ
 ರಂನದೊಡವುಗಳನನುಕರಿಸಿವೀಳೈಯಗೊಂಡು
 ತಂನನುಳ್ಳುಹಿದದೇವಪುರದಲಕ್ಷ್ಮೀಪತಿಯು
 ನಿಂನುಕಂಠಪಿನೆಂಬರುಪ್ಪದಿಂಕಳೈಯೇರಿಮೆರದಂನುಧನ್ವನಂದೂ ||೨೪||

presence ! Can any distress befall him who associates with the worshippers of Krishna ? As they both were in the highest enjoyment in the midst of the boiling oil, Hamsadhwaaja, amazed, came with his counsellors, affectionately took them out, and embraced his son and his *Paróhita*.

28. Then, having bathed in scented water, dressed himself in splendid garments, anointed himself with sandal, decked his hair with lotuses, applied the most esteemed perfumes, made the musk mark on his forehead, adorned himself with the choicest jewels, and taken betel, Sudhanwa shone beautifully with the joy that he should now see Vishnu of Dévapura, who had preserved him.

